



WORKS IN PROGRESS

Free

"... but especially the people, that's America to me." Earl Robinson, American Composer

Sylvia Smith and
Teresa Jennings

On election eve in 1980, a man in a crowd of 30,000 Republican well-wishers shouted a challenge to Ronald Reagan, "What about ERA and equal rights?" "Aw, shut up," Reagan bellowed into the microphone and the audience thundered their approval. It was an unmistakable forewarning to women and oppressed minorities.

One month later, Clarence Thomas joined a small group of Black conservatives at a conference in San Francisco. The fact that Reagan's election victory was accomplished with very little Black support made this gathering a curiosity item among Republicans. At the conference, Thomas took the opportunity to discuss his outlook on public assistance, drawing from examples in his own life, he expressed his now well-known opinion of his sister, accusing her of having no motivation for bettering her position: "she gets mad when the mailman is late with her welfare check."

In the following year, Thomas was granted a leadership role in the Department of Education as the Assistant Secretary of Civil Rights. In yet another year, Thomas rose to even greater prominence in the Republican Administration as the Chairman of the Equal Opportunity Commission (EEOC). He was 33.

Now after nine controversial years as the head of the EEOC and year on the US Appellate Court, Judge Clarence Thomas has been nominated for the seat on the Supreme Court which was recently vacated by Thurgood Marshall.

A great deal of background material has been reported regarding Thomas' childhood and the poverty of his family. By contrast, discussion and debate concerning his philosophy (particularly, his attachment to "natural law") has been meager. In an examination of Thomas' writings and speeches, along with interviews, biographical pieces, and counter arguments, we have pieced together another view of the man being considered for a lifetime seat on this country's most powerful court.

We must state that a primary barrier in studying the thoughts and beliefs of Clarence Thomas, other than the fact that he does not write often, is that from our perspective he does not write well. In the five articles he has published in law

The Thomas Nomination

What On Earth Is "Natural Law"?



journals, we found that he had a great tendency to jump from one vague thought to another, rarely coming to any firm conclusion. Despite this drawback, which we feel does not allow us to precisely pinpoint his beliefs, we have found certain directions in his thought.

On the day of his nomination to the court, officials of the National Abortion Rights Action League (NARAL) disclosed a comment Thomas had made in a speech on June '67 before the Heritage Foundation, a conservative think tank. Thomas had said, "Heritage Foundation Trustee Lewis Lehrman's recent essay in *The American Spectator* on the Declaration of Independence and the meaning of the right to life is a splendid example of applying natural law."

The Lewis Lehrman essay which had compared fetuses to slaves, described the abortions that have taken place since the 1973 ruling as

a holocaust. (NY Times)

Adapting Lincoln's words from his patient struggle for the inalienable right to liberty in the 1850s, we may now say that the

NARAL's announcement, the White House issued a statement which said, "Judge Thomas has not stated a public position on abortion."

According to Webster's, natural law is defined as "rules of conduct supposedly inherent in the relations between human beings and discoverable by reason; law based upon man's innate moral sense; contrasted with statute law." In "The Higher Law Background of the Privileges or Immunities Clause of the Fourteenth Amendment", Judge Thomas describes natural law as "the higher law political philosophy of the Founding Fathers". He continues, "...natural rights and higher law are the best defense of liberty and of limited government... Without recourse to higher law, we abandon our best defense of judicial review—a judiciary active in defending the Constitution, judicious in its restraint and moderation."

In the same article, he refers to both "judicial activism" and "unenumerated rights." (Unenumerated rights are those that have not been specifically delineated, noted, or numbered by the Constitution.) He cites *Roe v Wade* as a "current case which is considered an expression of unenumerated right." While he does not mention whether or not he believes the decision was based on natural law, he does mention his "misgivings about activist judicial use of the Ninth Amendment." (Justice Douglas based his opinion on the unenumerated rights of a woman to terminate her pregnancy on the Ninth Amendment.) He states, "rather than being a justification of the worst type of judicial activism,

Thomas states, "rather than being a justification of the worst type of judicial activism, higher law is the only alternative to the willfulness of both run-amok majorities and run-amok judges."

'durable' moral issue of our age is the struggle for the inalienable right to life of all future generations.... Are we, against all reason and American history, to suppose that the right to life as set forth in the American Constitution may be lawfully eviscerated and amended by the Supreme Court.

The afternoon following

higher law is the only alternative to the willfulness of both run-amok majorities and run-amok judges."

According to Thomas "natural rights" does not allow for "arbitrary decisionmaking" to believe so "would be to misunderstand constitutional jurisprudence based on higher law." In supporting his thought he quotes Alexander

(Continued back page)

Thurston
County
Rainbow
Coalition

Page 5

NOW:
No more
Ms. Nice
Person

Page 6

Oli North
Is No
Ordinary
Citizen

Page 7

Building
Peace In
Our
World

Pages 8,9

Slavery
By Any
Other
Name ...

Page 11

Anna
Schlecht
Found
Innocent

Page 13

Your
Risk
of
AIDS

Page 14

Irish
Call for
Ford
Boycott

Page 15

Letters



Divine Message: The Eruption of Mt. St. Helens

The citizens of the United States of America and the British Commonwealth of Nations have been sent a divine message from God through the eruption of Mt. St. Helens.

This message from God the Father in heaven, through his son Jesus, contains five distinct elements: an indictment against the people for the offense of sin; a reminder of past and present material blessings obtained from God; a demand for repentance and obedience to God's will; a threat of a future destruction for continued disobedience to God's will; a promise of salvation to those who repent and obey God.

It is this writer's belief that the people have been allotted a fixed period of time to reflect upon their evil ways and to repent and obey God's will. It is thought that, twelve years have been allotted to the people for repentance. The expiration of this time period of reflection & repentance is May 18, 1992.

It is believed by this writer that soon after May 18, 1992 the United States of America will be attacked by nuclear weapons and destroyed.

Jimmie L. Reeves,
Ambassador of God
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Dept. Of Ecology: Direct Complaint Elsewhere

This is a response to a letter sent to the Dept. of Ecology concerning the complaint of Barb Belittiere, which appeared in a previous Works In Progress.

Dear Mr. [Matt] Love:
Thank you for your letter regarding the Lakeside Industries Asphalt Company's facility on Hogum Bay Road.

Generally, fumes from asphalt plants are not considered to be deadly. These fumes are made up of sulfur dioxide, nitrogen oxide, carbon monoxide and Volatile Organic Carbons (VOCs). The major pollutant of concern from asphalt plants is particulates.

Our emission inventory shows that the Lakeside facility produces approximately 60 tons per year of particulates, eight of which have a diameter of less than 10 microns. That means Lakeside Industries is not a major source of air pollution, nor is it accurate to characterize its emissions as "deadly fumes." A major air pollutant source, by contrast, must emit 100 or more tons per year of any criteria pollutant, including particulates at under 10 microns in diameter, sulphur dioxide, nitrogen oxide, and carbon monoxide.

Lakeside Industries operates under a permit from the Olympic Air Pollution Control Agency (OAPCA). When last inspected, pollution control measures at the facility were performing well. Lakeside Industries uses baghouses to capture and remove the particulates of those sizes specified in the permit. Baghouses are special polymer bags which can withstand temperature variations and differences in pressure. Baghouses are a very efficient pollution control technology; they successfully remove 95-98 percent of the particulates emitted as an industrial by-product.

The health effects of air toxics are difficult to gauge in the scope of a letter. Because air toxics represent such a large category of compounds, is hard to describe specific effects without knowing exactly which toxics want to examine. I've en-

closed a 1989 Air Quality Annual Report which describes in broad terms the health effects of toxic air pollutants. It is important that you keep in mind that each compound has different effects on population and that adverse health effects are more pronounced when these compounds reach certain concentrations. As I've already mentioned, Lakeside Industries does a good job of controlling deleterious substances.

It is also important that you understand that the emission situation at Lakeside Industries does not fall within the jurisdiction of the Department of Ecology. The Olympic Air Pollution Control Authority has jurisdiction over this source. For more specific information about Lakeside Industries, you may want

to contact Pollution Control Officer Chuck Peace at OAPCA. He can be reached at (206) 586-0593.

We spoke with Mr. Peace about Ms. Belittiere's complaint. As we understand it, Ms. Belittiere did call OAPCA to make a complaint. One of their inspectors called her back at the number she had given, which was her work number. Apparently, Ms. Belittiere's supervisor answered the call and offered to take a message. The inspector explained the purpose of his call and left a message. What is relevant here is that OAPCA responded promptly to Ms. Belittiere's complaint. Any other complaints about this source should be directed to them.

If you need further information with regard to the health effects of specific air toxins, please contact Cris Figueroa at (206) 438-7608.

Joseph Williams,
Manager, Air Quality Program
Ms. Belittiere never received a message. She was fired.

Proper Socialism

Dear Sir, Dave Jette is basically right about socialism [in the] June issue. But some very important facts should be understood not withstanding Einstein's idea of Socialism. There is only one kind of Socialism and that Socialism is Marx's socialism that was developed after years of study and thought by Karl Marx. Socialism in a money economy is impossible and a fraud. (1) The working class produces all wealth. Just as slavery produced wealth. The working class is the only class that has the power to take over the factories, mines, mills, offices, transportation, refineries, etc. and bring industry to a halt. (2) Under socialism there will be no need for political parties as all decisions will be made by the workers. (3) Dictators or other undesirables would be immediately recalled. Heads of workers' unions or councils also would be recalled immediately if any wrongdoing occurs as well as foreman. (4) There would no longer be any use for money as an exchange or gold except as collectors items or artistic purposes. (5) Racism would become extinct as all are needed in a socialist government. Instead of putting one race of worker against another worker, lowering wages. Now they fight each other and they are divided and won't threaten capitalism. (6) You either have socialism or you don't. There will be no vanguard. When a revolution is pending and doesn't take place reaction sets in as slowly seen today. (7) President Wilson said in effect: "All wars are fought for markets

and raw materials" and spheres of military influence. When workers over produce goods pile up. If capitalists cannot find markets abroad, war results. Nothing is given away although there may be

a great need for food clothing etc., etc. True socialism and Karl Marx cannot be silenced. Either you have socialism as formulated by Karl Marx or you are liable to get a dictator like Adolf Hitler's "national socialism" whatever that means. Killing 8,000,000+ people is not a good way to strengthen the working class.

Yours truly, Milton Poulos,
McCleary

Correction

In July's issue, WIP accidentally (through laziness) misprinted a very important sentence of Jackie Wolf's article "Deadline Day for War: Why No 'Business as Usual' at the Capitol Building" on page 15.

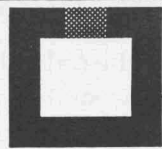
It should have read:

"I believe that when enough of us get together and build a movement that will put a stop to their business as usual, *moving beyond the realm* of leftist rhetoric and liberal reform, they will have no choice but to get out of the business of killing."

Instead of:

"I believe when enough of us get together in this country and build a movement that will change their business as usual, *through* leftist rhetoric and liberal reform, they will have no choice but to get out of the business of killing."

As you can see the tone is substantially changed, and we apologize to the author and our readers.



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In The Works . . .

Hey everybody, it's 10 years into Republicanism, do you know where "Justice" has gone? With George Bush's nomination of Clarence Thomas to the Supreme Court, the right's agenda of a solidly packed conservative court has become reality. The question with Thomas is not whether or not he would oppose Roe V. Wade; it's whether his concept of supreme "natural law" means that he would outrightly determine that any abortion in any circumstance is absolutely illegal. At least the other court members attempt to couch their decisions within concepts of "constitutional-

ity". Thomas apparently feels that "natural law" supercedes any human-made law, including the constitution. Several articles in this issue deal with the Thomas nomination.

We're fortunate to have a constitution that guarantees us the right to produce *Works in Progress*. Do you support this paper? Do you appreciate it as a resource for our community? Do you feel it's important for WIP to survive? Well, money talks! We have not received one subscription in the last month (excuse me, we got one monthly donor contribution from a personal friend of mine) - yet we keep hearing what

KAOS RADIO ACQUIRES "THE WISDOM OF JOSEPH CAMPBELL"

On Saturday, July 27, KAOS 89.3 FM will begin broadcasting "The Wisdom of Joseph Campbell." This unique series features the late mythologist Joseph Campbell in conversation with Michael Toms, public radio interviewer and host of the weekly program "New Dimensions." The program will air every Saturday morning from 9:30-10 a.m.

Campbell and Toms discuss the expected and the unexpected, with examples from legends, literature, mythology, and religion. Intimate, intelligent, and engaging, the dialogue between Campbell and Toms reflect both their deep personal friendship and their mutual love of ideas. This series of warm conversations, taken from many hours of original interviews, is at once enlightening and inspiring—a joyous exchange of ideas between good friends and fellow explorers. Recorded over a 12-year period from 1975-1987, most of the material in "The Wisdom of Joseph Campbell" has never been broadcast nationally.

"The Wisdom of Joseph Campbell," a series of 13 half-hour programs, runs Saturday morning at 9:30 a.m. on KAOS 89.3 FM, Public Radio for the communities of the South Puget Sound.

- Tom Freeman

NEW DIMENSIONS JOINS KAOS LINE-UP

Tune into KAOS every Sunday afternoon at 1 p.m. to hear "New Dimensions," hosted by long-time public radio interviewer Michael Toms. "New Dimensions" offers in-depth, intelligent, and engaging conversations with leading edge thinkers, creative artists, scientists and the cultural and social innovators of our time. "New Dimensions" is radio so intriguing, you'll feel yourself changing. That's "New Dimensions", Sunday at 1 on KAOS 89.3 FM, Olympia Public Radio.

The FBI v. The First Amendment Rights

The FBI v. The First Amendment Rights

by Richard Criley

This book is a readable account of the FBI along with its counterparts the HUAC and their attempts to eliminate our freedom of speech, the press, the right of the people peaceably to assemble and to petition the government for redress of grievances. Under the leadership of J. Edgar Hoover they developed a special classification of people whom they declared "dangerous" and the HUAC which conducted hearings to investigate "subversive and un-American propaganda activities."

One of the many who opposed the HUAC was Frank Wilkenson who carried on a heroic struggle to eliminate the HUAC. The FBI still remains and with the help of right-wing groups it still carries on its quest for "un-Americans" in the same sleazy ways.

For \$7.50 you may obtain this educational book - Mail your order to: First Amendment Foundation, 1313 West 8th St., Suite #313, Los Angeles, CA 90017.

Scene From The First Annual Gay Pride Rally In Olympia



Dave Campbell

a great job we're doing on the paper. Talk is cheap, but producing WIP isn't!

We encourage you to use this paper as a sounding-off resource. When you read something you like, write a letter - let us (and the author) know. As activists, we can often feel isolated, and wonder if our work

really matters. Be reactive to this paper! Take us to task for what you don't like, and build on that which you do. Make WIP your paper. Don't miss the opportunity to use it as a forum for creating dialogue and sharing ideas. Thanks for your support.

-A very tired Tom Freeman

In Memorium

Earl Robinson: July 20, 1991 A Member Of Our Family Lives On

Earl Robinson, song writer and former Communist Party member, died this last July, a few days short of his 81st birthday.

However, his songs like "The House I Live In," "Black and White" and "Hurry Sun Down" live on in the hearts of liberals and republicans alike. "The House I live In" was played at Bush's nominating convention, the rock group Three Dog Night did his "Black and White," and Joan Baez made "Joe Hill" popular.

Robinson was harassed by the HUAC where he admitted his own membership but refused to name others. He said that he saw nothing wrong in his beliefs and felt like a good American as he had set parts of the Constitution and part of Lincoln's inaugural address to music. He will live on in the hearts of those who love his music and his message.

- Marie Smith

I met Earl Robinson at the Pacific Northwest History Association's Labor Heritage festival held at Port Townsend in April of this year. He was charming, entertaining, inspiring, and filled with love for working people and their culture and history. Of course, that should be

no surprise. Earl's music has inspired generations of activists to cherish the righteousness of their actions and to work for a more equitable world.

Earl delighted the festival attendees with renditions of his most famous song, *I dreamed I Saw Joe Hill Last Night*. It has recently been recorded again by Billy Bragg who changed it to honor Phil Ochs. Earl told stories of his early and later years. I loved hearing about the song *Black and White*, which Three Dog Night started singing in concert and approached Earl about recording rights. Earl said, "I didn't even know who the 'Three Dogs' were. They changed it a little - it was a big hit, and the Robinson family ate well for a year."

Earl Robinson wrote some of our most important songs. They will always live on. Somehow, though, I can't believe that this kindly, talented, almost 81 year-young gentleman is gone; we've lost a member of our family. The last few days I've been imagining a new version of Joe Hill.

"I Dreamed I Saw Earl Robinson Last Night, Alive as he could be, Said I, 'But Earl You're five days dead', I never died said he..."

- Tom Freeman

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Works In Progress is a community newspaper sponsored by the Thurston County Rainbow Coalition. Opinions expressed do not necessarily reflect those of the Rainbow Coalition or the WIP Editorial Board.

Keep those letters and cards coming. Correspondence and articles are always welcome. WIP reserves the right to publish in whole or part all submissions; so for editing purposes please enclose your phone number. Send submissions to Works in Progress, PO Box 295, Olympia, WA 98507.



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**Greetings from the
Pacific Northwest Labor
History Association**

Ross K. Rieder, President

For information, call (206) 524-0346 or write
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Same Old Story - Nationalism

Alexander Cockburn

The Patriot Game

One of the big broadcasting successes this summer in Europe has been Radio Finland's weekend newscast in Latin. Begun as a promotional stunt, the five-minute bulletin has attracted a loyal following among shortwave listeners. I picked it up at 11,750 kilohertz and understood about a quarter of it.

This reminder of a time, half a millennium ago, when Europe was cemented by a common language and culture, stood in pleasing contrast to what is going on in the Balkans, where scenes in Slovenia, Croatia and Serbia evoke some of the nastiest chapters of racist nationalism in the twentieth century. Too bad Navasky and his associates did not get something from Kucan, Milosevic and Tudjman, bosses of Slovenia, Serbia and Croatia respectively, on their view of patriotism and who is fit to be reckoned part of the patria.

The Slovenes themselves have made haste, amid celebrations of newfound nationhood, to declare an amnesty for collaborators with the Axis powers. A few hundred miles north the Slovaks are dusting off their own proud heritage, evoking the salad years of Father Jozef Tiso, Catholic wartime leader who Aryanized the property of Jews and arranged with Hitler for their transport to death camps farther north.

It's enough to make one yearn for the Austro-Hungarian Empire, which did impose upon large portions of Middle Europe some kind of transnational respect for minorities, as did the Communists in the postwar period now concluded. Of course, the Austro-Hungarian Empire didn't seem so great to many of its inhabitants. "From the charnel house of the Vienna cabinet," cried Louis Kossuth in 1848, "a pestilential air breathes on us, which dulls our nerves and paralyzes the flight of our spirit." Metternich's dominions were known as the prison house of nations, and the saying was that forbidden books were the only ones read and forbidden newspapers the only ones believed. On the other hand, the Habsburgs did bring Sacher torte wherever they extended their rule. They made a dessert and they called it peace.

Your Nation or Mine?

When I used the phrase "respect for minorities" I was thinking of the late George Vesel, whom I mentioned here before, after my brother Andrew and I spent a day with him in Monterey in the mid-1980s. As a teenager Vesel had stood, on June 28, 1914, in the main street of Sarajevo as the Archduke Franz Ferdinand and his wife drove by. Then Vesel's schoolmate Gavrilo Princip tossed the bomb that killed the imperial pair, bringing World War I five weeks later.

Vesel said that Princip had joined the conspiracy because his girlfriend had jilted him. This is somewhat contradicted by Princip's demeanor in court. When the judge asked repentant prisoners to stand up, all did so except for Princip, who said he was sorry to have robbed some children of their parents, sorry too that he had killed the Archduchess, particularly as she was a

The Sarajevo conspirators were Croats, Serbs and Muslims, and they desired a nation in which the diverse people of Yugoslavia should live in free and equal union.

Czech, but not sorry that he had killed the Archduke, since that had been his intent.

The Sarajevo conspirators were Croats, Serbs and Muslims, and they desired a nation in which the diverse people of Yugoslavia should live in free and equal union. It was racism, not nationalism, that undermined Yugoslav unity after the new state was set up by the Serbian King. Hubert Butler, the Irish scholar, argued in *Escape From the Anthill* that it was "because nationalism lacked a philosophy that in the early twenties it began to decay and racialism took its place. The first signs of this degeneration came in 1923, when by the Treaty of Lausanne in exchange for Turks from Europe over a million Greeks were moved from the coast of Asia Minor, where they had lived for three thousand years. This ghastly crime was committed so efficiently under the

auspices of the League of Nations that it won universal applause. What Churchill was later to call 'the disentanglement of populations' began to seem a sensible and modern way of solving finally an ancient problem."

In 1944 Churchill called expulsion "the most lasting and satisfactory method" of dealing with the 7.5 million Germans of the East. The Germans, naturally enough, took a different view. "To drive men out of their homes," went the Exiles' Charter, "spells spiritual death.... Hence we feel called upon to demand that the right to one's home be recognized as one of the basic rights given by God to man."

Apropos the right to a home, and hence the right of return, *Yediot Aharonot*, a Hebrew-language paper in Israel, reported on a recent meeting between Foreign Minister David Levi and German President Richard von Weizsacker and Chancellor Helmut Kohl on the matter of Soviet Jews migrating to Germany. Levi was prompted by reports that Germany's embassy in Moscow was issuing 110 permits a day to Jews who wanted to settle in the newly united Reich. It seems Levi's

mission—on behalf of his government's traditional stance that Russian Jews be compelled to immigrate to Israel—was successful. *Yediot Aharonot* stated that "Israel's embassy in Bonn commented today that Chancellor Kohl had shown understanding for the Israeli position that Germany must not encourage the migration of Jews from the Soviet Union to it. Kohl had promised to help prevent the granting of refugee status to Soviet Jews arriving in Germany, which gives them the right to settle in that country." The paper added that the German Jewish establishment is "openly striving to enlarge the number of Jews in Germany with the aim of 'restoring the Jewry of Ashkenaz to its old glory.'"

In the midst of his reminiscences Vesel, discussing his plans for a book, asked if I thought publishers would turn him down because he was a Jew. I said I didn't think so. He was, said Vesel, the son of the chief rabbi of Sarajevo. When the Emperor Franz Josef had himself once come to Sarajevo he had been welcomed by dignitaries including Vesel's father, and then the Emperor had kissed young George on the head. Vesel touched his bald crown at the memory.

Return and the Native

"To drive men out of their homes spells spiritual death," said those expelled Germans, some of whom had done a bit of expelling, and worse, themselves. Their sentiments would be heartily echoed by Native Americans on the eve of the quincentenary of Columbus's voyage. "To celebrate," said Augusto Cana Mamani of the Tupac Amaru Inca Regional Council of Cuzco, Peru, "would be like the Jews rendering homage to Hitler every few years, or the Japanese revering Truman for Nagasaki and Hiroshima."

Those remarks were cited by Jose Barreiro in a column on "What 1992 Means to American Indians" in *Native Nations*, a fine bimonthly published by the Solidarity Foundation (\$20 a year; Suite 2245, 175 Fifth Avenue, New York, NY 10010). Its editor is Alexander Ewen, who gave my colleague Adam Goodheart updates on some showdowns on Indian rights revolving around these questions of home theft and spiritual death. A group of Indians in South Dakota and Wyoming are planning to declare their inde-

pendence and will try to retake land in the Black Hills. Farther west, in Nevada, the government plans to seize back a huge slice of the state from the Western Shoshones, who have been occupying it for as long as anyone can remember. In 1979 the Supreme Court ruled that the land had been stolen by whites in the late nineteenth century and decreed that the government compensate the Indians at the late-nineteenth-century rate of about 2 cents an acre plus interest. The Shoshones said Keep your money, we're staying, so the \$26 million award went to the Bureau of Indian Affairs and the Interior Department. Now the government has told the Shoshones to clear out their cattle, their horses and themselves.

The biggest fight is over the James Bay scheme, the largest hydroelectric building project in North American history, which will displace more than 18,000 Crees and Inuits with the erection of twelve dams on eight major rivers, destined to create a body of water the size of Lake Ontario and disfigure an area four times the size of New York State. Ewen says Indian efforts next year will focus not so much on genocide as on ecological destruction resulting from European conquest. He says, correctly, "If you look at areas of the world that are under threat and ask who is protecting them, it's the Indians and the indigenous populations."

My History or Yours?

Bloodhounds yelping along the P.C. trail will have a wonderful time denouncing anti-Columbus stuff as lily-livered and, let's face it, antipatriotic. Listen to C. Vann Woodward in the July 18 issue of *The New York Review of Books* giving a positive review to Dinesh D'Souza's *Illiberal Education* and calling on intellectuals of good conscience to rally against the enemies of freedom, by which he means the P.C. *canaille*.

From D'Souza, Woodward discovers with horror that I, *Rigoberta Menchu*. *An Indian Woman in Guatemala* is a course book at Stanford and that in D'Souza's view it "best reveals the premises underlying the new Stanford curriculum."

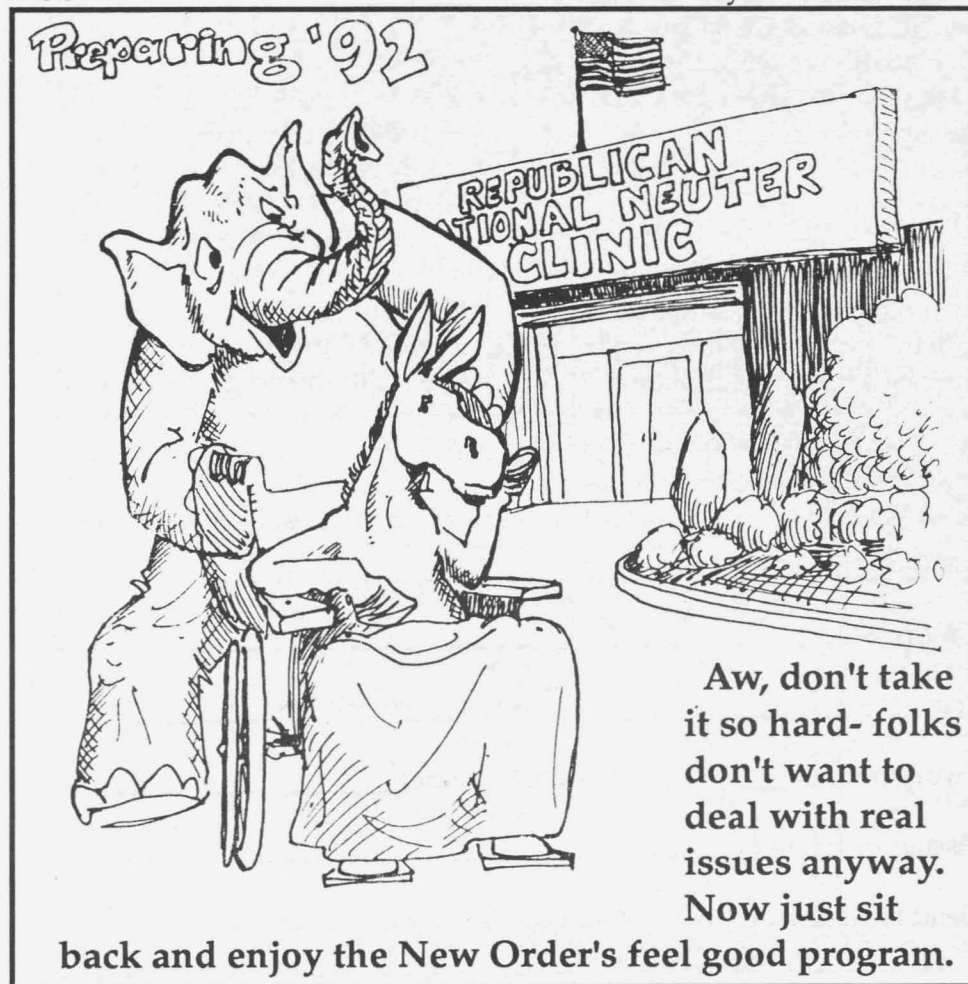
"It is," writes Woodward, sounding like Lady Bracknell, "the transcription of an oral autobiography of an unlettered woman first published in 1983 telling how, after her parents were killed in a massacre, she turned against European culture, renounced marriage and motherhood, and became a feminist and a Marxist." This is what passes for intellectual discussion in *The New York Review* these days. Woodward obviously took what D'Souza says about the book on trust. Woodward's evocation of Menchu reminds me of my classics master's precis of the plot of *Oedipus Rex*, "Boy meets girl, who is his mother." Menchu, for example, remains a Christian and thus has not broken with at least one aspect of Western culture. And far from being the illiterate exercise he suggests, the book is a particularly fine example of the oral historian's art, with text introduced, transcribed and edited by Elisabeth Burgos-Debray, recently director of the Maison d'Amerique Latine in Paris.

Menchu is a most impressive person. I'd love to hear a debate between her and Woodward on what core courses in the history of the Americas should contain. I'm surprised, all the same, at his foolish alarms. I once met him in a plane on the way to Key West and he seemed a decent old stick, much interested in the possibility of buying a secondhand station wagon off me. It just shows how people become unhinged when they think their core values are under attack. Ask any Croat.

Regina Costa pays for the right to reprint this column and will continue to do so from her new home in California.

Jiggerypokery

by Al Zimmerman



RAINBOW COALITION PAGE

Principles of Action

The following guidelines for working together in the TCRC were adopted at the Thurston County Rainbow Coalition's Founding Meeting, March 1989. TCRC has recently incorporated these principles into its by-laws.

1. Commitment to Rainbow principles of achieving diversity and inclusion with respect to racial/ethnic identity, peace interests, labor, gender, love orientation, disability, age, class and Vietnam era veteran's status. We realize and will be patient with the birthing pain associated with this coalition.
2. Respect for all people and recognition of their equal value.
3. Flexibility and openness to new information.
4. Emphasis on grass roots involvement meaning active participation in all areas.
5. Freedom to make mistakes and to change one's mind.
6. Willingness of individuals to live their own process and to respect the processes of other persons.
7. Commitment of honesty to each other as well as to those outside of this organization.
8. Willingness to listen to and appreciate differing points of view with respect and caring.
9. Understanding that we are a portion of this society and are therefore susceptible to its diseases (i.e., racism, sexism, classism, elitism, heterosexism, ageism, able-bodiedism, anti-semitism, speciesism, and ideological chauvinism).
10. Practice the concept that every person has a leadership role and responsibility (the ability and necessity to respond).
11. Ability to respond to situational leadership and be willing to support the work of others. (In other words, we must be willing to give up control at times and not try to direct everything.)
12. Be morally bound in creating processes and goals that are non-destructive to individuals and the environment within and outside of this organization.
13. To use communication as a bridge to understanding and to enhance and deepen knowledge.
14. Promote the flow of communication among all areas within this organization and to those outside of the organization.
15. Realize that with success in risk-taking there are new possibilities, and with failure, deeper understanding.
16. Remember that as serious as our situations and needs, life is not livable without hope and joy.

Highlights of Thurston County Rainbow Coalition Meeting July 1991

The TCRC sent a letter of support for Anna Schlecht who was being politically harassed for her participation in anti-war activities. Anna has been acquitted of all charges.

TCRC members helped at the Demo Burger booth at Lakefair. The Dems are seeking volunteers for the Thurston County Fair. Call Dan Taylor at 456-4773 if interested.

It was determined that the TCRC needs to discuss a broad range of concerns related to issues and endorsement processes for upcoming elections. An Issues Committee has formed and is clearly setting goals, generating issues and work plans which will be brought back to the August General Membership

meeting. The Issues Committee no longer has a chair since Dan McGrady resigned.

Another issue for the TCRC is defining who we are as an organization. An Ad Hoc Committee has been formed which will be examining the TCRC *Principles of Action*, and platform to become better familiarized with the primary founding concepts of our organization. It was noted that the State and National Rainbows have virtually fallen apart. We need to have a clear focus regarding who we are which will give people reasons to belong to and work with TCRC.

The Thurston County Rainbow Coalition will hold its first annual picnic on Saturday, August 10 at the home of Marie and Sylvia Smith. A flyer is going out to existing members. Others who are interested can call 459-3625 for further information.

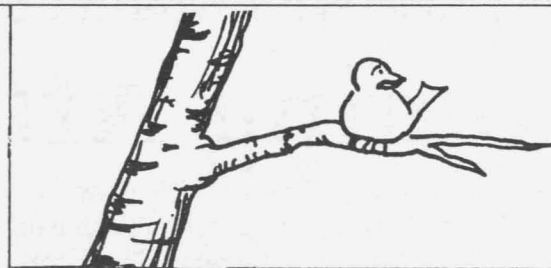
The next meeting of the General Membership is Saturday, August 10, 12:30 - 2:30 p.m., at the First Christian Church, 701 Franklin S.E. (diagonal from Olympia Timberland Library). Call Dan Taylor at 456-4773 to add items to the agenda.

- Tom Freeman

It's Time For '91 Candidate Endorsements

This years Endorsement Committee has already started the ball rolling for the endorsements of candidates this year.

If you are interested in working on this committee please contact Dan Taylor at 456-4773.



There Must Be More To The Rainbow Coalition Than Works In Progress



Dan Taylor

There is a problem with the Thurston County Rainbow Coalition. "What is it", you may ask? Well, unfortunately, it is the mass of papers that you now have in your

the masses, give them a chance to get active, not just sit in their favorite chair reading.

We can do it! We need people, more people who are not intimidated to cut some red tape, to do thankless organizing and have a lot of fun. If you are one of these people,

I want parades, marches, people making noise. I want to reach out to the masses, give them a chance to get active, not just sit in their favorite chair reading.

possession: *WORKS IN PROGRESS*. "What!!!" Yes, *Works In Progress* is a major problem for the TCRC. "Wait now", you may be saying, "this is a wonderful paper. Always full of interesting and informative articles. A paper with the goal of giving a voice to people without one. This paper is needed!" Yes, these are all true comments, I agree with them myself. "So", you say, "why is this fool wasting valuable paper space." Because of my one complaint about the paper since its beginning. This paper is all that we are doing. If you stack all the issues of the paper in a pile you have the sum total of all the TCRC work for the past year. You may be saying, "but that is an enormous amount of work!" Yes it is, but I personally did not get involved in politics just to publish a paper. I want parades, marches, people making noise. I want to reach out to

clip out the TCRC membership form on this page and fill it out. Write at the bottom "I AM ONE OF THESE PEOPLE" and send it in. We will definitely get back to you.

Last year a Rainbow Member had

Next Meeting of TCRC:

August 10 12:30

First Christian Church, 701 Franklin

an idea that brought a lot of members together. Their efforts led to what you have here, *Works In Progress*.

Bring your idea and let's build something together.

Dan is one of two coordinators for the TCRC. This article represents his views and is not an official position of TCRC.

I AGREE WITH THE THURSTON COUNTY RAINBOW COALITION

A grassroots organization that works for the people the two political parties frequently ignore: peace activists, people of color, the differently-abled, union members, women, environmentalists, gays and lesbians, the homeless, the working poor, and

other community peoples.

An organization that supports and encourages progressive electoral candidates. An organization that networks and works with others who have the same goals.

Join the Thurston County Rainbow Coalition and get involved.

Yes, I'm interested in joining the Thurston County Rainbow Coalition

☐ Enclosed is: \$25; \$10 low-income.

☐ Yes, I want to be involved in Rainbow activities. Give me a call.

(name) _____

(address) _____

(city) _____ (state) _____ (zip) _____

(work phone) _____ (home phone) _____

(issues of interest): _____

Send to: Thurston County Rainbow Coalition, P.O. Box 295, Olympia, WA 98507. For information call 943-1810 or 456-4773.

NOW Responds To Those Who Would Control Women: "We're Coming After You"

Patricia Ireland,
NOW Executive Vice President

The following is the keynote speech given at the 1991 National NOW Conference, July 5th, held in New York City. It was edited for use in WIP.

Welcome to all of you. We are so excited to be together at this Conference where we will shape our strategies and our action plans to meet the extraordinary challenges our country faces, not only to women's rights, but to all of our individual constitutional rights.

The attack against our right to control our own fertility is one of the common challenges women face world-wide. And whether the attack is in Poland or Pennsylvania, Germany or Guam, Brazil, Utah, Louisiana or Sub-Saharan Africa, the real struggle is the same. The immediate question may be forced sterilization or denial of contraception or abortion, but the real struggle is to reassert control over women.

Violence and rape are another common form of oppression that we suffer worldwide in the attempt to control women. In this country the violence has increased dramatically in a backlash the last ten years. We know from the Judiciary Committee report in the Senate that rape has increased ten times faster than any other crime in this country, in this decade. And I think, in my hometown state of Florida, of the jury in Broward County who released a man who had raped a woman because she was wearing a denim mini skirt that had lace trim. The foreman said after they found the man not guilty because they felt that she "asked for it."

Am I talking about the late '60s? No, I am talking about late last year. And I thought about another judge in Florida who refused the plea-bargain of confessed rapist who had beaten and raped a woman because the judge said he knew this woman, he had presided over her divorce, she was manipulative and a 'sorry' woman, and that any man who was stupid enough to get involved with such a woman deserved some special consideration. He let that man go.

And I think about the episode in Palm Beach at the Kennedy compound. I think about the media's treatment of that case. A lot of the media would like to say that the whole debate is about whether to release that woman's name. But the New York Times didn't just release her name. You remember that the article, across several columns and down several inches, talked about

not only this woman's life-- she was a little fast in high school, she had some driving tickets. They portrayed her mother and she as gold diggers preying on rich men. Her mother had divorced and married again. The daughter hung out in bars picking up wealthy young men. And they went so far, these New York Times reporters, so respected, as to go and peek in the window of her daughter's bedroom window to see what books were on the shelf. Now do you think that the thousands and thousands of women, the more than six thousand women raped in Florida last year, who are reading that article will want to report their attacker to the police, knowing that not only they were going to be put on trial, but their mothers and daughters. Can you imagine, being the mother of a two year old and having the press peeking in your daughter's bedroom window because you were attacked, and daring to call someone

and to bring up charges.

Well, I think it's far beyond the issue of this woman's name. I think it is part of the backlash; it is part of the effort to reassert control over women. Perhaps we've been too successful in stressing, the last

fifteen or twenty years, that rape is a crime of violence. Yes, it is a crime of violence, but it is sexualized violence, and in matters of sex, women, since the time of Eve, have always been blamed.

Now of course you've got to ask, thinking about Eve, what was she doing talking to the snake if Adam was such a cool guy?

We've seen attacks on our equal education and equal employment opportunities. We've seen recently a case of the Virginia Military Institute, a publicly-funded school, my tax dollars, your tax dollars, the citizens of Virginia's tax dollars, go to support that school, and a judge said, "Oh, it's O.K.; separate but equal is just fine. Keep the women out. Well, whether it's blacks in the 1950s or women in the 1990's, separate is not equal."

In this case the judge said VMI has a special mission. They are molding citizen-soldiers. I'm not clear whether he was saying that women aren't full citizens, or whether he was saying women couldn't be soldiers, but I thought that was a terrible slap in the face to the thirty-five thousand women who served in the Gulf. And I thought to myself what is really going on here? Well, I'll tell what I think is going on here. The Virginia Military Institute graduates, most of those young rats (as they call themselves), having gone through

the rat line their freshman year, do not become soldiers. They become the business and political leadership of that state. The only thing that judge was protecting was the old boys network.

It's the same thing with the so-called combat exclusion, that government-sponsored job segregation

We've seen recently a case of the Virginia Military Institute . . . [the] judge said, "Oh, it's O.K.; separate but equal is just fine. Keep the women out." Well, whether it's blacks in the 1950's or women in the 1990's, separate is not equal.

that sets fifty percent of the jobs in the military off limits to women. You want to talk about a quota? There's a quota! When you set fifty percent of the jobs off limits to women! Oh, but that's for somebody's protection. It protects the military jobs of the men. And whether it is the men in the military or the men coming out of VMI, there is a certain portion of them who do not want to compete on an equal basis with women.

We can also see that in the U.S. Congress with the Civil Rights Act fight that going on. You know the one where they have now consciously written into law a hierarchy of inequality, limiting damages that women can collect for job discrimination, as if our rights, and the rights of the disabled, and the rights of religious minorities didn't quite count as much as other discriminations. I'll tell you what that's about: it's not only that they don't really want an equal employment opportunity law rammed down their throats. They want to play a game of divide and conquer with us! "Let's you and them fight." We're not falling for it. We are going to stand in solidarity and push back hard against these people in the Congress.

We're going to push hard on them on another front and that is on Clarence Thomas' nomination to the Supreme Court. The nomination of Clarence Thomas is an insult to the life and legacy of Thurgood Marshall! Clarence Thomas is an extremist, out of step with the

American public and out of step with the Bill of Rights. It's ironic as we head into 1992 - the bicentennial of the Bill of Rights, that they want to stack the courts against individual rights and in favor of states' rights.

But 1992 is also an election year. So let us remember that the Republican Reagan-Bush court-packing strategy has depended on the complicity and connivance of the Democrats who control the Senate. A Senate, who in response to our demand that they "Stop Souter or

Women Will Die" confirmed him to the Court by a vote of 91 to 9! As they confirmed Kennedy and Scalia and Rehnquist before him. And people wonder why we have called for a new party!

Well you know old Thomas worked twice for Sen. Danforth - first, in the Attorney General's office in Missouri and then as his legislative aide in the Senate, and so in keeping with Missouri's motto, let each of us ask the Senate, let each of us go and ask the nominal 2nd party to "Show me!" Before the '92 elections, Show Me that you have the backbone to stand up to the President and the Supreme Court by overturning the Gag Rule; Show Me by passing a real Civil Rights Act and then summoning the will to override the Bush veto; let each of us say to our Senators Show Me that you care about women's rights and civil rights by refusing to confirm Clarence Thomas or any nominee who is going to roll back the Bill of Rights.

Because I think it's only fair that we serve the elected officials and party officials notice that we are dusting of our old "We Have Been Too Nice Too Long" buttons and reviving our old slogan that "Women were not born Democrats; we were not born Republicans; and we were not born yesterday!"

This weekend the National Organization for Women will launch our unprecedented mass campaign of defiance and triumph. We won't go back, we will have our rights

**We
Have Been
Too Nice
Too Long**

Mark Satin

NEW OPTIONS FOR AMERICA

The Second American Experiment Has Begun

Based on the prize-winning New Options Newsletter, the 25 essays in this book are vision rooted in practical reality. They replace the "rugged individual" of the First American Experiment with the "caring individuals" of the Second one and chart their course through the 90's and beyond.

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—Arthur S. Levine, Associate Editor, U.S. News and World Report.

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NOW! Now as I said, I only think it's fair that we give them a little bit of warning, so let me just outline a few of the major components of this campaign. We see:

An all-out fight to overturn the Gag Rule with "direct action days" in Washington D.C. beginning on July 18 and in the districts and in the states for targeted members of Congress;

A sustained fight to defeat the nomination of Clarence Thomas and any nominee who would sacrifice women's rights and civil rights;

The launching, in the fall of 1992, of a new political movement with unprecedented numbers of feminist candidates based on the premise that women and people of color and those determined to have economic justice, nonviolence and a healthy planet cannot be sacrificed whenever convenient by two outdated parties without principle and dominated by greed. This movement will challenge incumbents who have abandoned the dream of equality and the hope of a decent quality of life for future generations on the planet and will challenge the present unresponsive two party system;

A nationwide "We won't go back" walkathon on campuses, in big cities and small towns of determined people who will raise the resources for the sustained national, state, and local drive to save our rights;

The largest march on Washington in our nation's history in the Spring of 1992 to make sure the '92 elections hinge not on disgraceful, divisive tactics of racism, but on a national referendum on whether or not this nation will go backwards into a shameful era of racial and sexual oppression or forward into the 21st century, having finally solved the 19th century question of whether women and people of color are first-class citizens.

And the National Organization for Women, for the first time in its history, officially calls for civil disobedience—we will not go back!

OK, that was pretty academic, that was a pretty long laundry list.

Let's put it real simple because some of these guys are real simple.

When I really got seriously active in the movement, when I started devoting my entire life and every waking moment to the feminist movement was during the ERA campaign. And at the end of that campaign we had a song, and it talked about what happens when you screw us over. Let me start by saying I know that this is going to be televised. And anyone who might be offended, you might send your small children from the room. Sometime this weekend you might get some of the National officers and the old ERA campaigners to sing this song for you. Actually we might all sing it together sometime this weekend. But let me just share a few lines with you "Hang on to your ass boys, we're coming after you! Here's the lesson we learned so clear, on this you can rely. When we're screwed we multiply!"

Knowing The Difference Between Bob And Ollie

Gary Diamond

I have a friend named Bob. Bob isn't actually his real name. His real name is Brian but I won't call him by his real name here because "Bob" is somewhat of an idiot and he owes me money.

Bob is basically a decent man with a good heart, though somewhat irresponsible and occasionally lacking in judgement. In all the years I've known Bob I've never once seen him act violent or abusive. He's a gentle man with good instincts. He loves children and animals and he's very open minded towards people, life-styles, and creative expression.

One day Bob stole a pair of ski boots. It was a foolish mistake as he well knew but he was quite drunk at the time and someone had once stolen his ski boots, so he considered

down health care clinics. Oliver North liked to call them "Freedom Fighters" because the contras wanted to make Nicaragua free to be exploited by multinational corporations and the World Bank. Ronald Reagan sometimes liked to call himself a contra. He said the contras reminded him of George Washington and our founding fathers. George Bush said, "no quid pro quo," which is a Latin expression meaning, "I don't understand what's going on here."

Oliver North didn't want congress to know that he was giving money and military aid to the contras because congress had passed a law called the Boland Amendment which made giving military aid to the contras illegal. Congress passed the Boland Amendment because the contras kept committing human rights abuses which some

The fact that my friend Bob went to jail and Oliver North didn't worries me. It makes me think that maybe there's a major flaw somewhere in our criminal justice system.

his theft to be an almost (but not quite) legitimate act of retribution. "What goes around, comes around," he later said.

Three minutes after taking the boots, Bob was arrested by the local police. They beat him, threw him in the squad car, and then hauled him off to jail where he spent the weekend. A few months later Bob had his day in court. He pleaded guilty and was given ten days in the county jail plus two years of supervised probation.

I've lost track of Bob over the years, but as far as I know, he hasn't had any further confrontations with the law. I'm sure he's still somewhat of an idiot and he definitely still owes me money, but Bob never was much of a criminal.

Lieutenant Colonel Oliver North on the other hand, is a hard core deviant criminal, a pathological liar, and an international terrorist.

Oliver North sold weapons to a group of terrorists in Iran. The Iranians had kidnapped 52 Americans who used to work at the American embassy in Tehran. The Iranians then held the Americans as hostages for over a year. Oliver North and some of his friends thought it would be a good idea to sell the Iranians some hi-tech American weaponry. Selling weapons is a good way to make friends and profits!

Oliver North diverted some of the profits to help finance a terrorist army in Central America called the contras. The contras liked to assassinate teachers, health care workers and coffee farmers. They blew up bridges, mined roads and burned

liberal types found distasteful. When Congress asked Oliver North if he and his friends were giving money and weapons to the contras Oliver North lied. He said, "No." When Congress asked him if the government documents in his office would reveal any further information on his involvement with the contras, Ollie said, "Let me go back to my office and look around for a couple of days and see if I can find anything."

But when Oliver North returned to his office, he and his attractive secretary Fawn Hall began to systematically destroy the government documents. They put some in paper shredders and burned others.

It's illegal to destroy government documents. It's also illegal to lie under oath to Congress. That's called perjury. It's also illegal to sell weapons to known terrorists. In fact, it's evil. Oliver North did all of these things. He also took a \$14,000 gift from an arms merchant. That was illegal too.

But the greatest crime of all was that Oliver North never went to jail. He was given a fine and some community service for the three crimes he was actually convicted of by a jury. But North's attorney saw to it that those convictions were overturned by the U.S. Court of Appeals. A prosecuting attorney named Lawrence Walsh tried to get

those convictions reinstated but the Supreme Court of The United States recently decided they didn't want to hear about it.

The fact that my friend Bob went to jail and Oliver North didn't worries me. It makes me think that maybe there's a major flaw somewhere in our criminal justice system.

Bob stole a pair of ski boots.



Oliver North sold weapons to Iranian kidnappers, gave military aid to Central American terrorists, lied under oath to the Congress of The United States, destroyed official government documents, violated the Boland Amendment, and accepted illegal gifts from international arms merchants.

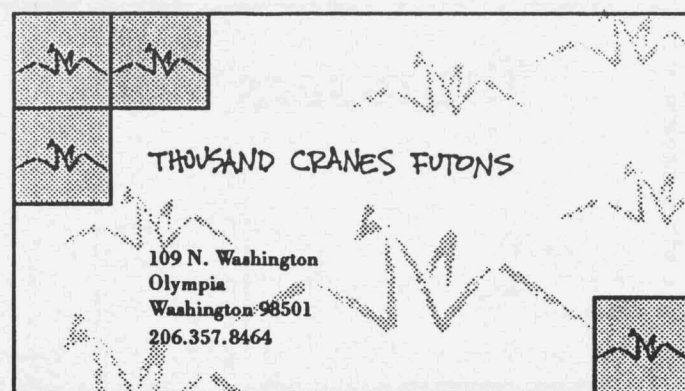
Bob spent ten days in jail for his crime, which is ten days more than Oliver North got for his.

There can be little doubt that Bob is truly an idiot. Oliver North, on the other hand, is truly a fascist.

But my friend Bob isn't very well politically connected. Oliver North is. Bob doesn't have a lot of money either. He was assigned a court appointed attorney by the state. Oliver North was able to raise hundreds of thousands of dollars to finance his legal campaign. He hired a team of some of the sleaziest lawyers in America including a particularly greasy man named Brendan Sullivan. Which just goes to show that a well connected fascist with money stands a better chance of getting off the hook than your average idiot.

As I mentioned before, Brian, (Oops! I mean "Bob") still owes me a bunch of money. Someday I'll find Bob and he'll be very sorry to see me. But Oliver North owes me much more than money. He owes me a confession. And someday, when justice prevails in America, Oliver North will have to face to horrid truth and pay atonement for his crimes. And on that day, he'll be very sorry indeed.

This is Gary's first article submission to WIP. We hope there's more to come.



Continuing America's Peace Movement

Paul Rogat Loeb

The Gulf War is now enshrined as a glorious victory. We remember vaguely that Americans were once divided on whether to fight or to wait. Now, our leaders say our high-

We need to reach out to those who marched with us when they believed a choice of peace was still possible. And to enlist them in a vision that holds the Bush administration accountable for its own rhetoric of self-determination, opposition to dictators, and respect for United Nations mandates - -

tech weapons have defeated not only Saddam Hussein, but also the ghosts of Vietnam. Polls continue to give Bush overwhelming support. How, in this context, can voices for peace and for justice be heard?

When the fighting began, many of us hoped to get out our opposition views through marches and rallies. Some were truly massive, like the hundreds of thousands

who marched, on January 26th, in Washington D.C., San Francisco, and Los Angeles. Yet the media largely ignored even our most successful mobilizations, or dismissed them with condescending

stereotypes. Most Americans saw us largely as indulgent, obstructive, and marginal. Those of us who acted feel demoralized and defeated, and find it hard to do more now than wait, bleakly, for America's next intervention to come.

It is tough to raise broader concerns amidst a clamor that says we are once again God's favored nation. Yet durable peace cannot be built on Patriot missiles and laser guided bombs. And we need to approach fellow citizens with this vision.

To do so, amidst continuing barrage of propaganda, we might follow the lead of activists in Eastern Europe. They built the intellectual foundations of their movement around the need to reinvent what they called Civil Society, that web of associations and

communities that exists outside the control of the state. Here in America, we have these institutions aplenty, from the PTA to the YWCA and the Lions Clubs. But they rarely challenge government policy, and the war was too brief and we were too busy trying to mobilize in the streets to seriously engage them. We can call on them

now, however, to seriously discuss the war's roots and implications.

Even those who endorsed the decision to fight may be more willing than we think to examine its roots and costs. My next door neighbor, a Presbyterian minister, told me recently he felt Bush may have had no choice but to fight. Yet he also agreed it would be a tragedy if a quick and easy victory tempted the U.S. into future military interventions. He said his church needed to address alternatives to global violence.

If a local peace community has the opportunity, at this point, to organize a 1,000 person demonstration around America's military role in the Middle East, Central America, or southern Africa, this would be useful. But it would far more effective to use the same resources and energy to arrange 25 discussions in churches, schools, community centers and neighborhoods. We need to give people the opportunity to remember their doubts about our actions past and present, and do this in contexts where we have a more direct presence than as anonymous sign-carriers on TV.

In the early eighties, at the height of the Reagan era, the nuclear Freeze campaigns grew dramatically through precisely this grass roots organizing strategy. In Florence, South Carolina, a small town's peace efforts began when a single Baptist preacher called a biologist who'd written a letter to the local paper opposing the MX missile. The two met, enlisted several others, then chipped in to buy the Physicians For

Social Responsibility film, The Last Epidemic. Calling friends, neighbors and colleagues, they explained, "There's going to be a nuclear film shown at the Baptist church. Sure think you all would enjoy seeing it." They took Last epidemic round to schools and churches, garden clubs, community centers, and the PTA, The Rotary Club, The Young Nurses Association, and any other community institutions they could find. While the subsequent discussions and marches did not totally change Florence's political culture, they created an activist base where none had existed before.

The Freeze campaigns had the strengths and weaknesses of ducking major questions of power. They tapped into immediate fears for survival, explaining that even our most insular communities were vulnerable. To act now and question a war that seemingly left us unscathed will be far more difficult. But if we simply let the war pass, we will be butting up against its myths for years to come.

Our most successful efforts against Central American intervention also focused on our society's day to day culture. The invisibility of these wars left the movement with mixed results. But we cut aid to El Salvador, prevented a direct invasion of Nicaragua and forced Congress finally to stop funding the contras. We did this largely through the parade of mainstream Americans who went down to see for themselves the truth or falsehood of our government's claims, then returned to describe what they had learned. Because they spoke from within existing institutions and communities, their friends, co-workers and neighbors could not casually dismiss their perceptions.

These last movements led thousands to a continuing antiwar activism, and have helped create what remains still a far broader potential base to challenge America's role as global sheriff than we had twenty years ago. Until April of 1967, the largest anti-Vietnam rally was 25,000. Our numbers this January were 20 times greater, although many did drop back to private life when they doubted the effectiveness of their actions. Even after the war began, major church and union representatives took powerful stands unprecedented until the very latest years of the Vietnam war. They can continue to hold them up as standards for our nation's future actions.

We need to reach out to those who marched with us when they believed a choice of peace was still possible. And to enlist them in a vision that holds the Bush administration accountable for its own

rhetoric of self-determination, opposition to dictators, and respect for United Nations mandates--whether with our next Nicaragua, our next Panama or Grenada, or the Israeli/Palestinian conflict. And raise the political, economic, and moral costs of basing our national identity on war.

Already our leaders suggest that since our troops were saved by high tech weapons, we need still more to defend future liberty and freedom. It will take much work before those who supported the war from legitimate anger with Saddam Hussein or legitimate compassion for our soldiers can recognize that both they and our presumed enemies were equally needless hostages and victims.

And that to base global security on further realpolitik militarization will only ensure that we indeed find more enemies to fight down the line.

Even the polls suggest popular sentiment may be more receptive to our appeals than appearances would indicate. In a Times Mirror survey shortly before the ground war began, 77 percent of respondents backed Bush's policies. But an almost equal

Peace P

Thurston County Peace Activists will gather on Sunday, August 18, beginning at 2 PM in Tumwater's Historical Park for a potluck picnic and social gathering. It will be a time to share experiences, visions and great food while we get to know new people and visit with our friends. This invitation is extended to people from the many area peace groups as well as all individual activists, so we plan to have a large gathering.

The picnic is an off-shoot of an activists' retreat held in early June at which a number of people shared their current concerns as well as some of their history in the Peace movement. We discovered our common purposes as well as some individual focuses which served to illuminate and strengthen our bond as activists with a universal goal. Several of us decided to have a picnic as another opportunity to expand both our activist circle of friends as well as our awareness of the many issues in which these people are involved. We plan to highlight the activities and avenues

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ment After the War

number feared that many Iraqi civilians might be killed, anticipating the massive death tolls only beginning to trickle in. They worried as well that U.S. troops would be bogged down in the Middle East for years to come, which seems increasingly likely given the legacy we've sowed of resentment and fundamentalist backlash. They feared our economy was far less solid than our armaments--and that whatever our military successes, we still might not prosper in peace.

It's tempting for activists to huddle together with others of like mind,

bemoaning
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America's
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will now only intensify. But we can't afford this isolation. For outreach to work, we must take seriously both our existing links to American civic life, and the value of new ties we can build in the process. Are sympathetic friends involved in local block associations, churches, environmental groups, Democratic clubs, or even

Chambers of Commerce? Can municipal authorities sponsor public debate on future national directions? Can school districts follow the lead of Seattle and San Francisco and grant peace activists the same access to students as they give to military recruiters? Can churches translate denominational peace statements into mandates for sustained discussion, reflection and witness? Can college students reach out beyond their activist core, and take seriously the challenge of working with dorms, fraternity houses and campus clubs? Can unions and human service organizations debate the war economy's immense domestic costs--and ask why not one child of a Fortune 500 CEO risked their life by going over to fight.

To significantly involve these institutions will be difficult. Resistance to even questioning our actions will be great. But with the fighting concluded, the war fevers may also recede, leaving us the chance to raise critical questions for the wars to come. We can ask media to cover

debates in local unions or YWCAs, and by so doing amplify the reach of our efforts. Whether or not such coverage occurs, merely opening up these institutions to sustained reflection will provide a chance for people to respond as more than just passive consumers of prepackaged news. If debate continues

around America's Middle East role, we will soon develop for an array of self-taught experts, much as we did with Vietnam, Central America and the nuclear arms race. Yet we need not be credentialed specialists to articulate why in the midst of our nation's apparent hour of triumph, we nonetheless fear for the future.

Just as nonviolent resistance trainings have helped participants anticipate dangers and conflicts, examine their reasons for acting, and explore what they hope to achieve, movement organizations can conduct specific trainings for institutional outreach. We need to examine the barriers that prevent us and our peers from asking a group of neighbors or co-workers over to talk, or from approaching the local League of Women Voters or Kiwanis Club. We need to give the asking apprehensive permission to act, and permit ourselves to focus in on this work without feeling that we are letting down the cause by taking a path that is not the most visibly militant.

As with the nonviolence trainings, we can use discussion, role playing, and historical examples to teach specific ways to act. We can teach others to affirm their citizenship in the face of widespread intimidation. And teach ways to listen,

so events we arrange can make as much room for participants to examine their assumptions and beliefs as they do for allowing us to make our political points. Our efforts can also help people confront what Robert Jay Lifton has called the "doubling" mechanisms by which we retreat from situations of high moral stress. If people feel they

In a Times Mirror survey shortly before the ground war began, 77 percent of respondents backed Bush's policies. But an almost equal number feared that many Iraqi civilians might be killed, anticipating the massive death tolls only beginning to trickle in.

cannot take the emotional and practical risks of speaking out, we need to help them work through the deep and confusing sentiments that breed this paralysis.

If our outreach is successful, many we involve will challenge our perspectives. As with my next door neighbor's reservations about future American involvements, they may still, however, be willing to talk about some of the interconnected roots of our national choices. If we respect their right to define how far they can go in agreement, and don't simply try to recruit them for a retroactive judgment that America's choices were wrong, we may be able to work together to question our nation's propensity for military adventure, the energy policies which feed our hair-trigger belligerence, and our absence of democracy in making critical war and peace choices in the first place.

If we join with those hundreds of thousands who at one point spoke out, and make them the base for a vast campaign of dialogue and outreach, we have the chance to reach enough people so that our voices can once again begin to matter.

We can still publicly protest, whether to nurture our community or raise a visible flame of opposition, but we need to continually ask how and by whom our message will be heard.

Whatever our forms of resistance, we will be challenging both the path that led us to war in the first place--in our consistent support for Saddam Hussein--and the lies that insist our weapons bring peace. We can challenge the hu-

toll and what it means to seed further bitterness and pain in a region long torn by historical wounds. We can invite our leaders to take on the courages of homelessness, infant mortality and collapsing local economies with as much power and passion as they took on Iraq. And ask which of our national choices will indeed lead to peace, and not just to

further chances to ride in and prove we are righteous.

As we speak out, we need models like Ruth Youngdahl Nelson, a National Mother of the Year and a major force in the American Lutheran church, who at age 78, decided to join a small boat blockade of America's first Trident submarine. The government threatened ten year jail sentences, but she called the atomic arms race "very obnoxious," and decided to participate nonetheless.

When the Trident finally arrived, the Coast Guard used water cannons to spill the inhabitants of the small boats into the water. Ruth Nelson looked straight at a 18-year-old sailor about to fire his high pressure hose, and in the most grandmotherly fashion, shook her finger at him, and said, "No. No. Young man. Not in my America, you wouldn't do that." The sailor looked at her and backed down.

This story shows a need for moral courage--that we should not fear confronting our government's lethal arrogance. Even more it shows that we act most powerfully not as countercultural outsiders, but as stakeholders in our communities. We act more powerfully as citizens.

Paul Loeb is an Associated Scholar at Seattle's Institute For Global Security Studies and the author of *Nuclear Culture*, and of *Hope In Hard Times: America's Peace Movement In The Reagan Era*. His work has appeared in *The Washington Post*, *Los Angeles Times*, *Psychology Today*, *Mother Jones*, *Utne Reader*, *The Village Voice*, *In These Times*, Knight Ridder news service, and the *International Herald Tribune*. He is now working on a book on the politics of current students.

Picnic

through which we've been working toward Peace by means of a bulletin board on which we can detail the wide variety of activities this involves. This was done at the June retreat and it was both encouraging and validating to see how much activity there really is and to realize how broad the variety of actions that are represented. Please consider what you might bring to share on the board (copies of news articles, letters, pictures, personal experiences and actions, etc.).

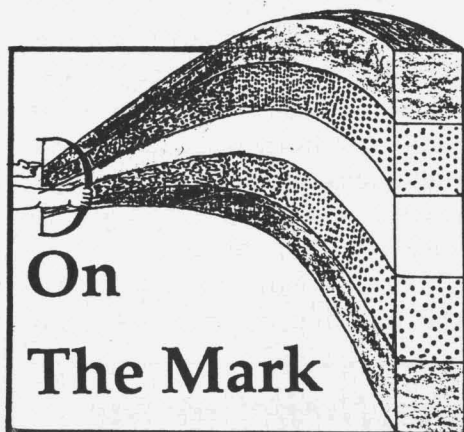
Additionally, please bring your own utensils, some food to barbecue (if you wish) as well as some food to share. We will have barbecues, ice cream makers and lemonade there and are looking for a volleyball net so we can get a game going.

We invite you to share Sunday, August 18th with new and old friends as we strengthen our ties with one another and build the Peace community.

To share ideas or for more information you may call Cathy Cooper at 352-4251 or Frank Hoffman at 438-3875. See you there!


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Dave Jette

Last month we examined views on Marxism of Cornel West, an African-American theologian who considers himself to be a Christian, non-Marxist socialist. These views were taken from the extended introduction to West's new book, *The Ethical Dimensions of Marxist Thought* (Monthly Review Press, New York, 1991, \$18.00 in paperback). This

BUILDING A PROGRESSIVE MOVEMENT

the United States.

It is most fitting, as we start to take up questions of the practical aspects of our various struggles for a decent society, that we consider what this African-American has to say about strategy for building a progressive movement. For indeed, in a white supremacist society such as our own, leadership in all these struggles must necessarily come from people of color. The remainder of this article is excerpted from the introduction to Dr. West's book.

Life in These United States

America is in the midst of a massive social breakdown. Never before in U.S. history has national decline and cultural decay so thoroughly shaken peoples' confidence in their capacity to respond to present-day problems. American remains the premier military power in the world, yet has a waning in-

Germany, and others as a result of bad management, myopic profiteering, insufficient productive investments, and a refusal to educate its workers adequately. The mediocrity of American leaders is horrendous. Money-driven elections and packaged politicians (turned fundraisers) have made the political system virtually an ugly joke - whose punchline is on the American people.

Cultural decay is pervasive. The erosion of civil society - shattered families, neighborhoods, schools, and voluntary associations - has contributed to a monumental eclipse of hope and to a collapse of meaning across the country. Civic terrorism - the sheer avalanche of mindless and calculated violence in our social fabric - haunts many urban, suburban, and rural streets. Deteriorating physical infrastructures - unkept highways, subways, bridges, and buildings - are everywhere. Escalating class inequality (including growing gaps between rich and poor), xenophobic violence (especially men against women, whites against people of color and against Jews, straights against lesbians and gays), and ecological devastation frighten most Americans.

Consumer culture - a way of life that spawns addictive personalities and passive citizens - promotes a profound spiritual impoverishment and moral shallowness. The culture industries of TV, radio, film, and video bombard Americans with degrading stereotypes - especially of women and people of color - and saturate leisure time with seductive images of sexual foreplay and orgiastic pleasures. Never before have Americans been so ill-equipped to confront the traumas of despair, dread, and death, even as so many, especially those among the political and economic elite, ignore the social chaos and self-destruction eating at the core of American society.

In short, there is a growing nihilism and cynicism afoot in the country. This nihilism - the lived experience of meaninglessness, hopelessness, and lovelessness - encourages social anomie (drugs, crime) and therapeutic forms of escape (sports, sex). This cynicism, often masquerading as patriotic lore, traditional "commonsense", and nostalgic posturing, is a form of paralysis; the body politic shrugs its shoulders while it waddles in private opulence and public squalor.

This enormous obstacle of cynicism and nihilism is the starting point for freedom fighters who defend and promote egalitarian and democratic possibilities in our time. How do we put the fundamental issues of employment, health and child care, housing, ecology, and education on the agenda of the powers that be in a world disproportionately shaped by transnational corporations and nation-state elites in a global multipolar capitalist order? How do we keep a focus on these issues while we fight racism, patriarchy, homophobia, and ecological abuse? What effective forms of progressive

politics can emerge in this new moment of history?

What Is To Be Done?

At the moment, the most explosive issues in U.S. society revolve around black bodies and women's wombs - race and abortion. And, in a fundamental sense, the starting points - though not landing grounds - for progressive politics in the 1990s may be enhancement of the poor, especially those of color, and protection of women's rights. Yet reform measures such as progressive taxation and appointment of liberal judges fall far short of what is required. We also need a progressive cultural renaissance that reshapes our values, restructures how we live, and puts struggle and sacrifice closer to the center of what we think and do. Only then will our fight to turn back a market-driven, conservative United States - already far down the road to social chaos and self-destruction - be not only desirable but also credible. The defense of the relevance of Marxist thought, including its ethical dimensions, after the Cold War is an indispensable weapon in this fight.

At the forefront of this fight stands Jesse Jackson. His historic presidential campaigns were the major progressive responses to Reagan's conservative politics. His 1988 bid was the first time since the last days of Martin Luther King Jr.'s Poor People's campaign - with the grand exception of Mayor Harold Washington's election in Chicago - that the nearly de facto segregation in U.S. progressive politics was confronted and partly surmounted.

Yet Jackson's courageous leadership is problematic. His televisual style - a style too preoccupied with TV cameras - relies on personal charisma at the expense of grassroots organizing. His brilliance and energy sustain his public visibility at the expense of programmatic follow-through. This style downplays peoples' participatory possibilities - at the level of leadership and followship. More pointedly, it shuns democratic accountability. Pure democracy must never be a fetish for progressives. Work must get done; decisions must be made. But criticism and democratic practices are the lifeblood of any progressive organization worthy of the name. Jackson's televisual style not only mitigates against this; it tends to preclude it. So despite his salutary social democratic politics, Jackson's televisual style may be reaching the point at which it undermines his crucial message.

This televisual style must give

... the starting points - though not landing grounds - for progressive politics in the 1990s may be enhancement of the poor, especially those of color, and protection of women's rights.

month we shall continue looking at his views, but this time on how to build a progressive movement in

fluence on the global scene. American big business can no longer compete with that of Japan, West

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way to a collective model of progressive leadership that puts a premium on grassroots organizing, criticism, and democratic accountability. The future of U.S. progressive politics lies with those engaged local activists who have made a difference yet who also have little interest in being in the national limelight. They engage in protracted organizing in principled coalitions that bring power and pressure to bear on specific issues - especially issues of jobs, housing, health and child care, education, and ecological protection. Without such activists there can be no progressive politics. Yet state, regional, and national networks are also necessary for an effective progressive politics. This is why locally based collective (and especially multiracial and multigender) models of leadership are needed. These models must shun the idea of one national progressive leader; they must highlight critical dialogue and democratic accountability within and across organizations. These models of collective leadership will more than likely not be part of the lethargic electoral system riddled with decreasing revenues (i.e., debt), loss of public confidence, self-perpetuating mediocrity, and pervasive corruption. Rather, the future of U.S. progressive politics lies in the capacity of a collective leadership to energize, mobilize, and organize working and poor people. Democratic socialists can play a crucial role in projecting an all-embracing moral vision of freedom, justice, and equality, and making social analyses that connect and link activists together. In this way we can be a socialist leaven in a larger progressive loaf. Yet this loaf will never get baked if we remain separate, isolated, insular, and fragmented. America's massive social breakdown requires that we come together - for the sake of our lives, our children, and our sacred honor.

Dave is a regular columnist for Works In Progress..



Ron Jacobs

"Sometimes it seems that this world is one big prison yard, Some of us are prisoners and the rest of us are guards."

"Ballad of George Jackson" by Bob Dylan

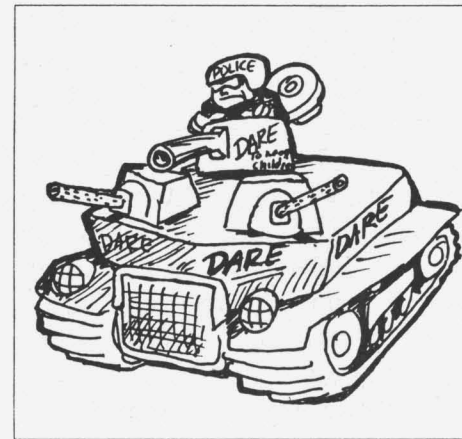
This month, I was originally going to write solely about George Jackson and the revolutionary movement in U.S. prisons during the early 1970s. However, I changed my mind. Yet, Jackson's story is a good starting point for what this month's column is about. Originally convicted of a \$70 gas station robbery in his eighteenth year, Jackson was sentenced to one year to life. Because of his refusal to bend down and crawl on his knees, so to speak, he never again left the California prison system and was murdered by police in the yard at San Quentin on August 21, 1971. By that time, George was a member of the Black Panther Party and a revolutionary hero to millions around the world.

Today, young Black men are incarcerated at a greater rate than twenty years ago. In fact, the U.S. prison system holds a higher percentage of its Black population in jail than South Africa does. In addition, many of the inner city areas these young people live in are un-

SLAVERY BY ANY OTHER NAME . . .

der a state of siege. Using the excuse of a war on drugs, heavily armed police can arrest virtually anyone. Furthermore, if they deem it necessary, the police do not hesitate to kill. In the Seattle-Tacoma area, three civilians were killed by police in June alone. This is in a country whose armed forces recently fought (or so we're told) to protect our freedom. A freedom which, from Olympia to Detroit and points in between, continues to be blatantly stifled. During the victory celebrations at the Washington State Capitol July 2, police told antiwar demonstrators to keep quiet or face arrest. In Detroit, protest permits were denied out of hand. In Los Angeles, neighborhoods are fenced off by officials and police have taken con-

(and that of many others, as well) that prisons are but the latest form of slavery. After all, primarily poor people of color live in inhuman con-



ditions providing forced labor for the state and, in some instances, private industry. The Nazis did the

Using the excuse of a war on drugs, heavily armed police can arrest virtually anyone. [And] . . . the police do not hesitate to kill.

trol of public life within these inner city hamlets. The prison walls are expanding. Once again, the reason given for this paramilitary occupation is the "war on drugs".

Drugs, which when consumed by Supreme Court nominees in their youth are but "youthful indiscretions" (Bush). Yet, when today's youth consume marijuana in a world much bleaker than that of twenty years ago, calls go out to jail them or, if one's commander is Darryl Gates of the LAPD, shoot them. Not that drugs are not a problem, mind you, but the greater problem is a government and society whose solution to such problems is a greater use of force.

It was George Jackson's belief

same in their prison camps. Which is why George Jackson often signed his letters to friends and family, "From Dachau, with love." It is not enough for us on the outside to merely protest the imprisonment of prisoners in other countries, we must also examine the role we play in maintaining the so-called justice system here at home. It is not justice when a poor person does five to life for possession of a couple grams of crack cocaine while Ollie North and Richard Nixon are hailed as heroes and statesmen. But that's what is happening.

Ron Jacobs is a regular columnist for WIP and is involved with the Olympia Movement for Justice and Peace.



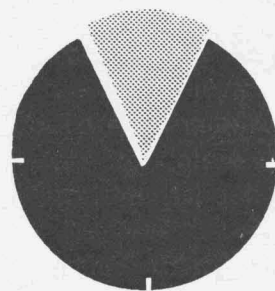
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TAXATION IS LEGAL THEFT

Marvin Saillard

Our economy is being destroyed by land-price inflation because our people, our government and our system of taxation have no respect for the moral basis of property rights. It seems to be all right to take what is not yours if you do it legally. People do not have a basic concept of what makes something mine or yours or theirs. Legality has taken the place of morality. If the majority votes to make a wrong into right, wrong becomes legally right. Someone from outside the country once observed that "A democracy can only endure until its electorate discovers that it can vote their own largess." (According to the dictionary, largess is "liberal giving to" or "excessive gratuities.") Politicians and their constituents find it easy to spend money when it is "liberally given to" them by the taxpayers. Stealing in the name of taxation does not make it right, or prevent it from having bad consequences. I believe that privately-created values belong to the private individuals or companies that produced the products with a sales value. On the other hand I believe that land-values are a socially-created value which exist because of the presence and activity and taxes of the people of the community. Take away the people in a community, and then try to sell the land-site on what used to be a busy corner. No buyers, no sales value.

When you buy a land-site in a community for a home or a business, the real estate agent tells you what you are getting for your money: public parks, public schools, public streets, public water, public sewers, access to public expressways, police and fire protection, good city government, etc.. After you pay the

landowner for all of these "liberally given" things, the tax collector comes around and asks you to make your annual payment for these same public services. Why should the landowner be allowed to sell you what has already been bought and paid for by the taxpayers?

The rental-value of the land-site should be collected from the land-user by the community government to finance the public services and public protection which the land-user benefits from. Why should the landowner be allowed to collect the landrent from the land-user, or to capitalize it into a selling price? The landowner did not make the land valuable. He only takes advantage of the land-value by collecting an unearned income in the form of land-rent. The land-rent left over, after the land owner pays his land tax, is an unearned profit. The landowner can sell his land to someone else by capitalizing the



represents man-made products which are used to make the production of wealth more efficient and more productive. Capital is also wealth that has not yet reached the hands of the consumer. In the hands of the distributor and the retailer it is still capital. When it is sold and delivered into the hands of the consumer, it becomes wealth.

There are three factors in the production of wealth. They are Land, Labor and Capital. Mother Nature provided the Land. Man provides Labor and Capital. The presence and activity and taxes of all the members of the community make the land valuable. The land-user earns wages and interest from the Labor and Capital that is applied to the Land at that location. Because of the location advantage, he is willing to give up some of his production to pay

public revenue encourages more efficient use of land and increases the demand for Labor and Capital. It also discourages land speculation and land-price inflation. This brings down the price of everything because we cannot produce anything without access to land. Don't be like the college professor who planned to live without access to land, and would have succeeded, but found that he needed food, clothing and someplace to stand. Lower land-prices mean lower product prices.

All of this economic activity, making more efficient use of land, means more jobs in our community. Jobs seeking people means that competition for workers will force up the earnings of Labor and Capital.

Let's get some morality into our tax system and improve our economy so that we can stop having so many problems with law and order. Full employment and well paying jobs will just naturally reduce the crime rate and cut down on the need for the scapegoat of racism. People with good jobs are less likely to become thieves or drug pushers.

Now is the time to stop making taxpayers subsidize land-price inflation by paying for the things which give landowners an unearned income, or an unearned profit, from the rent-of-land. Land-price inflation is making the rich people richer while it is pricing homes out of the reach of wage earners, and is pricing food out of peoples' mouths. Land-price inflation is the mother of all inflations, and is the cause of poverty, vice and crime.

Now is the time to wake up and smell the coffee. People go to great lengths to evade taxes in order to keep what is rightfully theirs. The rental-value of land is as easy to assess as the selling price, and a lot easier to assess than the value of homes, buildings and improvements. Land cannot be moved to another state or country, and who is going to move a business or factory whose buildings and products and income are not being taxed?

It is time that we learned the moral basis of property rights and began to respect them. Let us introduce moral law and order into our system of taxation. We need to start by amending our State Constitution so that we can collect the rental-value of land as public revenue, and start reducing the tax rate on buildings and improvements to nothing.

The book *Progress And Poverty* was written in 1879 by Henry George to explain in a clear and convincing manner why poverty always exists in the shadow of progress in every industrialized country, and to show that poverty is an inevitable consequence in any country where land ownership is monopolized by a few rich people.

Marvin is a member of, and a registered, unpaid, unreimbursed lobbyist for the Washington State Georgist Association which has its office at 995 State Hwy 507, Centralia, WA 98531, Hamlet Hilpert, President, 206-736-3639.

Why should the landowner be allowed to sell you what has already been bought and paid for by the taxpayers?

unearned profit. He does this by dividing the annual profit by the current interest rate on investment capital to get the selling price. This represents the number of years of unearned profit the seller is willing to accept in exchange for transferring the annual unearned profit to the buyer. A ten percent interest rate (0.10), for instance, will provide the seller with a lump sum selling price equal to ten years of unearned profit.

Land is treated like capital because people can make an income from it as if it were capital. Capital

land-rent for the privilege of exclusive use of that location. The advantage is that he can produce more here than at a cheaper location, or it is worth more to live at this location.

Any value that Land has exists because more than one person wants to use the location. At one time such matters may have been settled by using force. Now it is settled by force of law. I believe that exclusive title and exclusive use are necessary and good as long as the title-holder pays the community-created rental-value of the land to the community government as public revenue in order to pay for the public services which help make the land more valuable and useful to the land-user.

Now, let us respect the property rights of people who produce privately-created values by eliminating taxation (theft) of their products and earned incomes to provide the public services which help make the land valuable to the land-user. Morally, we can justify collecting the publicly-created rental-value of land to pay for the public services which help maintain the rental-value (use-value) of the land. We can morally support the principle that the privately-created values of products and of earned incomes should not be taxed (confiscated) by our government to subsidize landowners with an unearned income.

Untaxing the wages and interest of Labor and Capital will give private enterprise the motivation to produce more efficiently. This will lower prices and increase sales, making more jobs available. Collecting the rental-value of land as

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AN OPEN LETTER TO THE COMMUNITY

Justice Served In Olympia

Anna Schlecht

The following is a letter written by Anna Schlecht to those who supported her during her fight against the City of Olympia's trumped up charge of disorderly conduct stemming from the 2/25/91 anti-war "Die-In" demonstration

... beating the City of Olympia's bogus charge ... of Disorderly Conduct

that was organized in response to the opening of the ground war.

Dear Supporters:

Hey - I won! And that means that we all won since they were scapegoating me for the anti-war activities of the entire community of people who rose up in opposition to the war. We were just in our efforts to protest our government's barbaric war against Iraq, and that day in court proved that we are just in our rights to Freedom of Speech. While we may not have prevailed in our movement to stop the war, we did indeed win something that was none the less a victory; we mobilized an incredible local response to the war. Whether we took to the streets to march, took up a pen to write letters of protest, or took up the thousands of personal conversations about the issues related to the war - we did everything in our power to resist. The loss of life and devastation caused by Desert Storm was and continues to be horrific. Yet the powerful spirit of resistance that was engendered here in Thurston County was truly awe inspiring. Included in that victory, thanks to you and all your support, was beating the City of Olympia's bogus charge against me.

I was acquitted after a 6 hour trial on 7/8/91 of the official charge of Disorderly Conduct and their unofficial charge of being the "leader" of the "Die-In" protest on February 25th. Some of the highlights included watching the police officer witnesses do their rendition of my "raising and lowering of the masses" by showing my alleged leftist Moses hand gestures that made every one lie down and then rise up on cue, and having each officer draw a completely different diagram of the intersection and where I was standing. Ironically, the police officer witnesses lied about things they didn't even have to lie about. Perhaps the most nauseating moment occurred after I was declared not guilty: the judge was compelled to add that he didn't share my political beliefs and that if I had engaged in such a demonstration in downtown Bagdad on 2/25/91 I would not be alive to go to trial. I wanted to tell him that I agreed - because surely U.S. made "smart bombs" would

have indiscriminantly slaughtered me and every one within striking distance.

So it's over - both the incredible surge of activism the war demanded from each of us, as well as the trial. Most of us have returned to our lives that we suspended during the Gulf War and the many issues that we continue to work on: low-income housing, gay rights, the Israeli-Palestinian conflict, sexual & domestic violence, labor organizing, working against racism, classism, sexism and all other forms of oppression, raising our children, simply struggling to survive in harsh economic times, and anti-intervention work throughout the world. All of these struggles are undeniably linked, so we are in a sense still working together. Sincerely, I must



Anna, with fist raised after she won her case, surrounded by supporters.

say that I personally learned and benefitted greatly from working with all of you who did whatever you could to stop the war. I can't remember a time that I felt so alive

have been a part of it. Solidarity!

Anna is a big time activist, working for change on many fronts.

Initiative 119 - Claim Your Life, Control Your Death

Meta Heller

Washington Citizens for Death with Dignity needs your support and individual endorsement. Meta Heller, Olympia area coordinator, is seeking endorsements now from individuals and groups. It will appear on the November ballot.

Twenty-eight state legislators have endorsed 119 including Representative Jennifer Belcher and Senator Mike Kreidler of the 22nd District.

Over 223,000 citizens signed the initiative to get it on the ballot. The legislature failed to pass an alternative.

Initiative 119 strengthens the Living Will Law. It protects the rights of patients. It gives us the right to make our own decisions at the end of our lives. It will enable us to avoid a painful death.

Initiative 119 assures that the last wishes of dying patients are honored. It defines irreversible coma and persistent vegetative states as terminal illness. It makes it clearly legal to have artificial nutrition and hydration tubes removed from terminal patients. It permits aid-in-dying for terminal patients on a completely voluntary basis.

A Death with Dignity Law with the features of Initiative 119 would be the first in the country. Other states could follow our lead.

Some groups which have already endorsed 119 by June 1991 are: American Civil Liberties Union of Washington; Americans for Democratic Action - Washington; Gay/Lesbian Democrats; Gray Panthers of Washington; Group Health Senior Caucus Executive Committee; Hemlock Society of Washington

State; Humanists of Washington; Interfaith Clergy for "Yes" on Initiative 119; Lawyers for "Yes" on Initiative 119; National Association of Social Workers - Washington State; National Council of Jewish Women - Washington State;

I endorse Death with Dignity - Initiative 119

Name _____

Address _____

You may use my name in newspaper ads yes no

Return to: Meta Heller, Olympia area coordinator 7715-C
Prine Dr., Olympia, WA 98502

zens; Unitarian Universalist Association - Pacific Northwest District; Washington State Democratic Party; Washington State Nursing Home Resident Councils

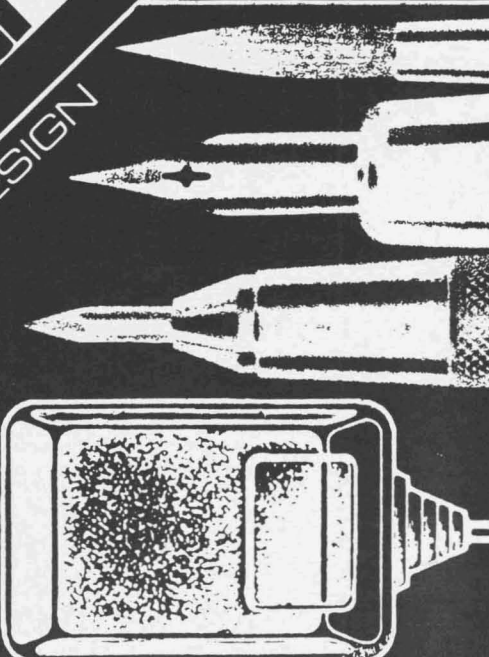
Twenty-eight state legislators have endorsed 119 including Representative Jennifer Belcher and Senator Mike Kreidler of the 22nd District.

Lend a hand. Make the presence of Initiative 119 felt in our community!

Meta Heller is a free-lance writer who has written for WIP in the past.

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Through The Looking Class

Ross Rieder

Shouldn't the Working Class often be called the Looking Class? Yes, it should. Why? Because it has so little effect, at least in the US, on what goes on that it appears just to be looking on at the world. Then, add the statistic that 90% of Yanks get their information about the world from the boob tube and you have a real Looking Class!

And it's a Looking Class that isn't really seeing what is happening to the Looking Class!

Consider the recent War in the Persian Gulf. Many of our intellectuals, economists, political scientists and pundits have explained the reasons behind that ghastly affair. The

One consideration, perhaps relating to some of the above, is what I call the Warehouse Factor. Now that we don't have a Soviet Union/ Evil Empire to waste our minds, bodies and dollars on, we have a

Looking a short distance down the road, probably about as far as the Looking Class can see, there is another election for Leader of the Free World coming in 1992. Given the parochial patriotism so prevalent in

I predict that 1992 will be further proof, in the US at least, of the direct connection between the idiot box and the ballot box.

severe problem.

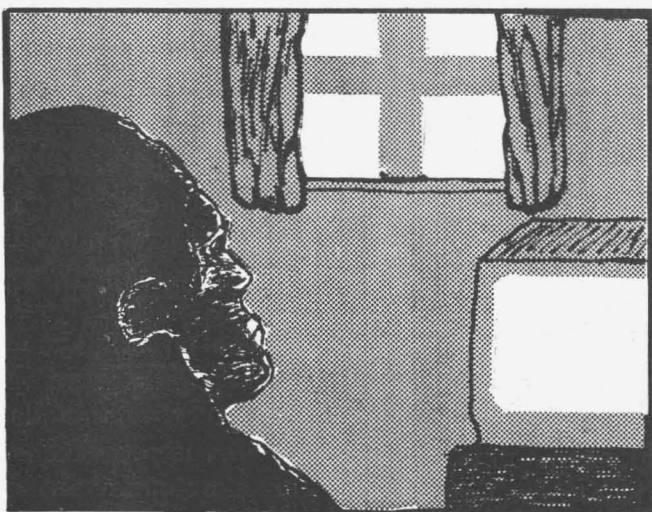
Consider what it would do to the unemployment statistics in the US if all the military personnel that has been warehoused in Western Europe, protecting us from the never-coming Rooskies, were returned to the job market in the US. The bovine fecal matter would really hit the fan.

Where would all those boys and girls who have benefited from a form of socialized medicine et al go when they get sick from the depression of unemployment? Would they be able to afford food at the PXs on welfare rates? They might make good strike

breakers (certainly a positive in the eyes of most US governments.)

No, we won't bring the regular troops home! We've found a new place for them! Storing humans in the climate of Saudi Arabia or Bahrain is hardly what you'd call cold storage. There might be more spoilage in the new warehouse. When we're done in Iraq we'll contrive another "hot spot" in which we can employ our military workers and weapons.

Don't hope that the other US political party would do anything different. Too many of the other centrist party seem to have gone along with this whole ugly affair.



US wanted to protect the oil in order to get bargaining chips against Germany and Japan. The US wanted to show off its military prowess and resume a role as police force for the globe. The US administration needed a cover up for the immense infrastructure ills of its society. The US wanted to show a petty dictator who got uppity just what happens to people like him (Syria's Assad had better watch out—speaking of mean and petty dictators.) The US administration wanted to create the image of a New World Order, hoping the dress of empire would not appear all too familiar to those with eyes to observe. Etc. etc. etc.

so slightly to the left of center is ephemeral, at best. It is the driest of dreams.

I predict that 1992 will be further proof, in the US at least, of the direct connection between the idiot box and the ballot box. I hope I'm wrong. And, honestly, folks that's the only hope I have.

Ross K. Rieder has been a part of the trade union movement in Washington state since beginning a teaching career in the early 1960s. He has served in a number of fashions including negotiator, consultant, and organizer. In 1990, he was a guest observer at the World Federation of Trade Unions conference in Moscow, USSR. He is currently the president of the Pacific Northwest Labor History Association.

Your Risk Of AIDS

Olympia AIDS Task Force

With a virus that can infect anyone of us, why do people still think of AIDS as a "gay disease" or an "IV drug user's disease"? What part does denial play in our community's ability or inability to address the issues surrounding this disease?

Denial allows us to think of this disease as someone else's problem. In reality it is something we all must face ...

What part does denial play in individuals looking at their prejudices, values and their own risk behaviors?

Denial allows us to think of this disease as someone else's problem. In reality it is something we all must face and begin addressing, on a personal level as well as our community's response on the whole. HIV/AIDS is a growing epidemic. There are very few people who have not been affected directly by the disease and as time passes that number will grow smaller still.

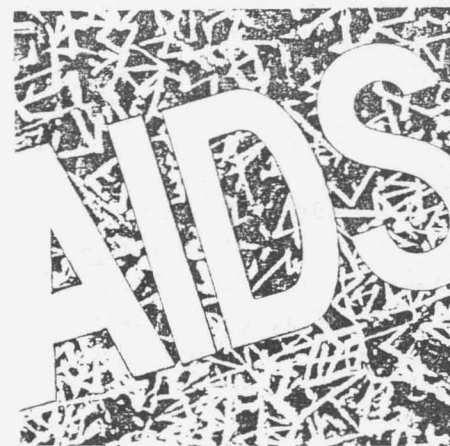
Denial on an individual level can enable us to continue behavior that puts us at risk of infection from the Human Immuno Deficiency Virus. Many folks still think of HIV as something you die from within months, yet if you speak with someone who is infected they will talk with you about living with AIDS. The challenges they face, the grief, the anger, the richness of their lives.

Each individual is affected differently, each story is unique. Common elements are the prejudices faced, the loss at times of family, friends, loved ones, jobs, homes and wellness. Even with these I have seen people take chances and go public with their experience in the hope that someone will hear. Perhaps in that hearing one person will look at and change their behaviors, or go and get tested, or question the norm that says "this person is inno-

cent, this person to blame." No one tries to get this disease. There is not a continuum of innocence and blame. Just people struggling for their lives and telling us we do not have the right to take away human dignity. For me there is a lesson of courage and integrity in this.

It is time now for the rest of us to meet the challenge in our community. We can begin on a very personal level by cutting through the denial and looking at our own behaviors. Have we been at risk of infection? Perhaps then it's time to get tested. There is anonymous testing available at the local Health Dept. and state programs that may be able to help folks stay well for longer.

Have we felt unreasonable fear when we've found out someone is HIV positive, moved across the room, washed our dishes in bleach, refused to eat somewhere, refused to touch, hug or allow our children to be in their presence? Perhaps then



it's time to further our education and realize that our germs and illnesses present more of a risk to someone who is HIV/AIDS positive than they are to us.

Do we blame people for this disease? Perhaps the values and morals we hold need to be re-examined, changed to uphold each individual's right to dignity and a life free from fear, hate, prejudice and bigotry. It's time to get involved. Folks can volunteer with a local agency. We can begin talking to our friends, co-workers, children and community about HIV/AIDS, how safer sexual practices can prevent the spread of the disease, the need for needle exchange in our community, and confronting oppression actively.

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AFSCME - Local 443 - AFL-CIO
PO Box 105 Olympia, WA 98507
Phone 357-9209
Mary Burbage, President

Boycott: Ford Motor Companies

Zachary D. Lyons

The Irish National Caucus (the Caucus) has called for a boycott of the Ford Motor Company (Ford) until Ford stops discriminating against Catholics at its West Belfast, Northern Ireland plant and implements the MacBride Principles.

The Caucus, which calls itself "the Irish Lobby on Capitol Hill," called the boycott in October of 1986 after spending over a year trying to get Ford to sign on to the MacBride Principles. What prompted those appeals by the Caucus a year earlier was an unprecedented finding by the Fair Employment Agency (FEA) of Northern Ireland that Ford had

been guilty of discriminating against Catholics in its distribution of leave time. According to the February, 1985 FEA report, "not only did the company not show the type of sensitivity which would be expected from those managing a mixed labor force, but they actively instituted a policy, the effect of which was that those perceived to be Protestants were permitted time off, but those perceived to be Catholics were not." According to Ken Birch of the Investor Responsibility Research Center (IRRC), Ford is the first and only U.S. company to have ever been found guilty of anti-Catholic discrimination by the FEA.

The MacBride Principles are a nine-point corporate code of con-

duct for U.S. companies doing business in Northern Ireland. They were created in 1984 by the Caucus to put increased pressure on the British government to redress systematized discrimination against Catholics in Northern Ireland. Modelled after the Sullivan Principles, which set similar standards for U.S. companies in South Africa, the MacBride Principles sets guidelines to protect

against. They do not, however, "call for quotas, reverse discrimination, divestment (the withdrawal of U.S. companies from Northern Ireland), or disinvestment (the withdrawal of funds now invested in firms with operations in Northern Ireland)."

The MacBride Principles are named after Sean MacBride, the only man in history to win the three major peace prizes: the Nobel Peace

"not only did the company not show the type of sensitivity which would be expected from those managing a mixed labor force, but they actively instituted a policy... Protestants were permitted time off, but Catholics were not." [FEA]

workers against religious discrimination, and to promote affirmative action and recruiting programs for groups traditionally discriminated

Prize in 1974, the Lenin Peace Prize in 1977 and the American Medal of Justice in 1978.

The Caucus has recruited the support of more than sixty members of Congress for the MacBride Principles, as well as most of the largest Irish-American organizations in the U.S., the AFL-CIO and several major religious bodies. It successfully lobbied a dozen states and more than thirty municipalities to adopt laws based on the MacBride Principles for the purpose of determining where billions of dollars of pension and retirement funds should be invested. Such MacBride laws mandate that these monies only be invested in companies that endorse the MacBride Principles.

While some fifteen U.S. companies in Northern Ireland have signed an agreement to "make all lawful efforts to implement the fair employment standards embodied in the MacBride Principles," Ford chose in 1987 to adopt its own set of *Fair Employment Principles for Northern Ireland*, based on the MacBride Principles.

The Ford Principles, as they are more commonly known, differ very subtly in their wording, but the Caucus argues that the difference between the Ford Principles and the MacBride Principles are great.

But perhaps more important than the specific differences between the two sets of Principles is the charge that Ford is failing to fully implement its own Principles.

To obtain a more complete explanation of this boycott contact *The Boycott Monthly*, which is written by Zachary D. Lyons and published by the Center for Economic Democracy (CED), PO Box 64, Olympia, WA 98507-0064. ©1991 CED.

For more information on the Ford boycott contact the Irish National Caucus or Ford as follows:

Irish National Caucus
413 East Capitol St., SE
Washington, DC 20003
202-544-0568

Mr. Harold A. Polling, CEO
Ford Motor Company
Dearborn, MI 48121
313-322-9223

Love Connection by Matt Love

Early in July, I sent a "Toxxin" tee shirt to Congresswoman Jolene Unsoeld along with a cover letter expressing my displeasure upon learning that she owns between \$50,000 and \$100,000 of stocks in the Exxon Corporation.

This is dismaying information, especially considering that the news came when Unsoeld was in the midst of criticizing Japanese drift net fishing. It's always easier finding fault in "that guy over there," I suppose.

I suggested that the tee shirt would be appropriate apparel for the next Exxon stockholder's meeting, or better still, a press conference announcing her divestiture of the stocks.

At press time, I've received no reply. I'm not surprised. When I wrote to Unsoeld urging that she call for a congressional investigation into allegations of atrocities committed by the U.S. during the Panama invasion, my letter was ignored. At least when I wrote to her predecessor, Don Bonker, I could count on getting a prompt, polite kiss off.

Dissenting Opinion on Clarence Thomas

This issue of Works in Progress was designed as the gala Anti-Clarence Thomas issue. I would like to raise my voice in lone dissent.

Thomas comes across as a weirdly sympathetic person to me. He seems like a confused and angry man. His first marriage ended in a painful divorce. In a 1987 profile of Thomas in the Atlantic, journalist Juan Williams called him a "sad, lonely, troubled and deeply pessimistic public servant." Boy, can I relate!

Thomas is not generally considered a deep thinker or much of a legal scholar. However, he still seems to be complex, or perhaps just complicated. Consider the following Thomas "print bites". In general, they cause me to be favorably disposed towards him.

He spent his early childhood in a dirt-floor one-room shack. When Thurgood Marshall announced his retirement, much media attention was devoted to his similarly deprived background, in contrast to the privileged backgrounds of the other Justices on the Supreme Court. In this regard, Bush could not have made a more politically savvy choice than Thomas.

He dropped out of seminary when he overheard a white student respond to news reports of Martin Luther King, Jr.'s shooting by saying "It's about time you got the s.o.b."

When he was enrolled in Yale Law School, he dressed in overalls, and sympathized with the Black Panthers.

While Chairman of the EEOC (Equal Employment Opportunity Commission), Thomas vigorously prosecuted cases against telephone companies that discriminated against pregnant employees, winning record settlements.

He has expressed admiration for Louis Farrakhan. When confronted about this he, repudiated Anti-semitism, but would not repudiate Farrakhan.

He has also expressed admiration for Malcolm X.

He smoked marijuana (but he made the ritual claims that he

didn't enjoy it, it was a tragic mistake he will never repeat, etc.; a strike against him).

Despite all this, it's not so much that I support Thomas' nomination as I oppose his opposition, primarily for strategic reasons.

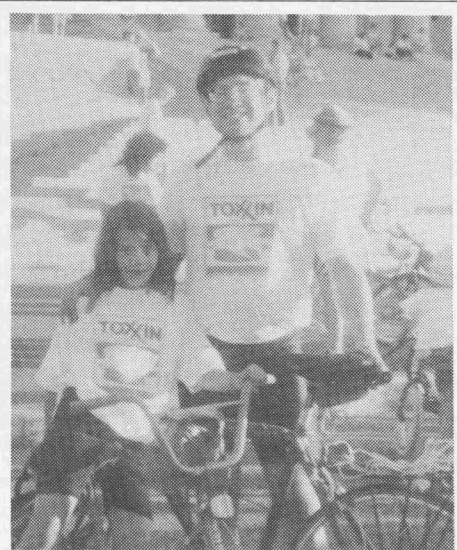
After Nixon's Supreme Court nominees Clement Hainsworth and G. Harrold Carswell were rejected by Congress, they accepted the next nominee, a man Nixon once called "that clown Renchberg." He's known to us as Justice Rehnquist (an oxymoron, if there ever was one). He was subsequently elevated to the position of Chief Justice by Reagan.

After Reagan's own nominee, Robert Bork, was rejected, and Douglas Ginsburg was forced to withdraw after revelations of his own dalliance with the killer weed, Reagan nominated solidly conservative Anthony Kennedy, who was accepted by Congress with no opposition.

Bush extracted a promise from Thomas to not withdraw, no matter how rough it gets. So if anti-Thomas forces are determined to keep him off the court, we can look forward to a bloody battle which Bush will benefit from enormously. He can portray himself as the champion of opportunity, thwarted by hypocritical liberals. Later, he will be able to appoint another privileged white male with little opposition. To expect Bush's next nominee, or the one after that, to be any better than Thomas is political fantasy.

On the other hand, if Thomas is approved for the Court, the likelihood his childhood deprivations and radical activism will inform his judicial thinking is slight. It's been a long strange journey from Thomas' impoverished childhood and youthful activism to eccentric conservatism. He probably will never retrace those steps.

I'm afraid these are not times to expect justice from the Supreme Court. If they are not going to be just, they can at least be entertaining. With his quirky philosophy, judicial inexperience, and eccentric personality, Thomas shows the potential to at least give us that.



The columnist and his lovely daughter Kelsie, photographed at the July's national bicycle rally, in tee shirts with the "Toxxin" logo that Matt designed.

Neighbor to Neighbor

Neighbor to Neighbor, organizers of the national Folgers coffee boycott, have developed an innovative new tool for their campaign; a 12-minute long "video leaflet", showing images of repression linked to wealthy Salvadoran coffee growers.

Activists have distributed free copies to employees at Procter and Gamble corporate headquarters in Cincinnati. Procter and Gamble owns Folgers coffee, which uses Salvadoran beans. The video has also been distributed to supermarket patrons in San Diego, Ann Arbor, and Lexington.

N2N's Washington office showed the video to State Department staff right after El Salvadoran President Cristiani held a press conference in the same building.

They plan to put thousands more copies of the video in the hands of P & G employees and shareholders as well as coffee consumers, church groups, labor unions, and student organizations around the country.

The video was produced by Emmy award-winning filmmaker Bill Jersey and Michael Moore.

To get your copy, call 1-800-366-8289, or write: N2N, 2601 Mission Street, Room 400, San Francisco, Ca 94110. The suggested contribution is \$5.00 for one, \$3.00 each for 2 - 9, and \$2.00 each for 10 or more.

(Judge Thomas, Cont.)

Hamilton: "The Fundamental source of all your errors, sophisms, and false reasoning is a total ignorance of the natural rights of mankind." Judge Thomas claims, further that "differences in opinion do not refute the notion of objectivity." While we are not entirely sure what he means by this (the doublespeak virus appears to have attacked him here), we think he is calling into question the veracity of relativism and promoting that there is absolute truth within the reach of man.

In "Toward a Plain Reading to the Constitution--The Declaration of Independence in Constitutional Interpretation," Clarence Thomas offered a quote from Martin Luther King, Jr.'s "Letter from Birmingham Jail, that he claimed "brought out the contemporary significance of higher law.... A just law is a human law that squares with the moral law or the law of God.... An unjust law is a human law that is not rooted in eternal law and natural law."

What is perhaps most dangerous about Thomas' view of natural law is that his thinking points to a belief that it emanates from "higher law" or God's law (if you will). He seems unwilling to entertain that what you consider "natural law" or a "natural right", he might consider to be "judicial activism" or vice versa. Those who find themselves among what he might term a "run-amok majority" on the issue of choice, should take the time to question where Thomas might be headed with his thinking on natural law. Our view is that natural law is derived from the people and that there is no higher authority than this. We fear that Judge Thomas would interpret Roe v Wade not as an individual's right to control their personal physical destiny as a matter of privacy, but with a religious perspective that might turn Roe v Wade on its head.

Sylvia Smith and Teresa Jennings (Thelma and Louise) are dedicated participants in the Thurston County Rainbow Coalition and Works in Progress as well as other aspects of the world.

Strong Words Against Thomas' Renomination to EEOC in '86

Sylvia Smith

During his time as head of the Equal Employment Opportunity Commission (EEOC), Clarence Thomas' actions and words caused strong reactions among many. At his 1986 confirmation hearings for his second term at the EEOC, both legislators and organizations concerned with civil rights voiced strong opposition to his re-appointment.

Rep. Augustus F. Hawkins, Chairman of the Committee on Education and Labor, provided a very critical statement regarding Thomas' actions in the Commission. In it he charges that Thomas was responsible for a secret policy change, namely the discontinuance of "goals and timetable" in existing and future cases and decrees.

"I would urge you to note that Mr. Thomas' confident rejection of these enforcement tools stands in stark contrast with the reasoning in recent supreme court decisions which acknowledge not only the lawfulness of goals and timetables, but their practical necessity in appropriate circumstances."

"I remain concerned that if Clarence Thomas is confirmed by this body, my committee will be forced to conduct even more vigorous oversight to ensure that the law as interpreted by the courts will be enforced".

Hawkins presented a letter to him from "Women Employed", a Chicago-based women's advocacy organization. In this letter, written in opposition to Clarence Thomas'

nomination, is mentioned the EEOC refusal to "authorize for litigation a number of Equal Pay act suits. Their refusal seems to be based on an incorrect view that complainants in an Equal Pay act suit must prove that the employer intended to discrimi-

of why the employee morale was at an "all time low."

In summarizing his statement, Hawkins said that "during Mr. Thomas' tenure, he [Thomas] has been inconsistent in stating what he would or would not do. He has attempted to implement an administration policy which disregarded practical necessity, while flaunting long-standing legal precedent; he has been less than candid about fun-

'Chairman Thomas was armed with a computerized listing of agency employees with the intention of purging the EEOC of 'malcontents' and individuals who suffer from a 'lack of intensity' about the work of the agency'.

nate. Since its passage in 1963, the Equal Pay Act has been interpreted by the Commission and the courts to impose strict reasonableness on the part of the employer. Such a misinterpretation of the Equal Pay Act by the current commissioners will severely limit the scope of the act."

Rep. Hawkins also related a

damental changes in EEOC enforcement policy, failing to properly announce these changes to the congress and to the public; and he has shown an unacceptable lack of concern for the strong enforcement of the law."

The Chairman of the Subcommittee on Civil and Constitutional Rights, Rep Don Edwards, in his

letter stated, "It is my understanding that the EEOC, under the leadership of Mr. Thomas, also rejects the "adverse impact" theory, first articulated by the Supreme Court in Griggs v. Duke Power. Absent judicial repudiation of this theory, it is not within the power of Mr. Thomas to reject this

theory. He has the obligation to fully enforce the laws, as passed by the congress and interpreted by the courts.

From Matthew Martinez, Chairman of the House Subcommittee on Employment Opportunities which has oversight responsibility of the EEOC:

"My strongest concern with this entire debate is the secretness that Chairman Thomas has decided to wrap himself in. Not only are the changes in policy being done orally so that no one has anything to refer

back to in writing, he continually denied the change to congress until the story was finally leaked in the press. This decision to lie to congress is inconceivable and inexcusable."

Senate Judiciary Committee

The Judiciary Committee of the Senate will be holding the confirmative hearings for U.S. Supreme Court nominee, Judge Clarence Thomas in September. If you wish to let your thoughts be known to those on the committee, write to them at: Senate Judiciary Committee, Dirken Building, Suite 224, Washington, D.C. 20510.

Joseph R. Biden, Jr. (D-DE) chairman
Edward M. Kennedy (D-MA)
Howard M. Metzenbaum (D-OH)
Dennis DeConcini (D-AZ)
Patrick J. Leahy (D-VT)
Howell T. Heflin (D-AL)
Paul Simon (D-IL)

Herbert H. Kohl (D-WI)
Strom Thurmond (R-SC)
Orrin G. Hatch (R-UT)
Alan K. Simpson (R-WY)
Charles E. Grassley (R-IO)
Arlen Specter (R-PA)
Hank Brown (R-CO)

Washington Times article describing how 'Chairman Thomas was armed with a computerized listing of agency employees with the intention of purging the EEOC of 'malcontents' and individuals who suffer from a 'lack of intensity' about the work of the agency'. He claimed that this was just one more example

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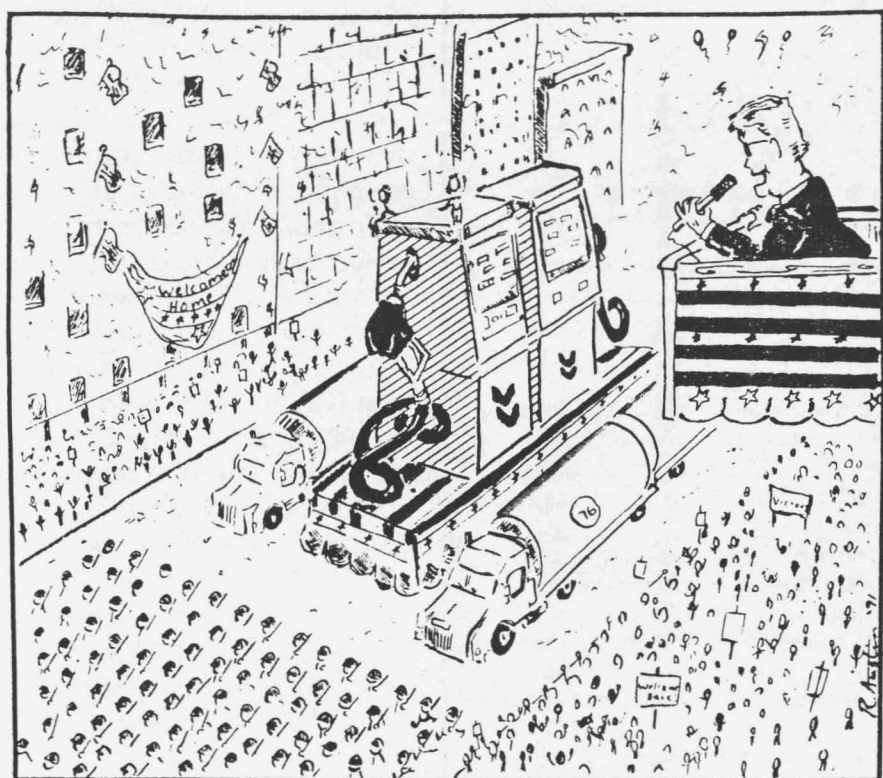


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